

R by D 99

A SHORT
EXPOSITION
OF THE
CATECHISM
OF THE
Church of *England*.

By *Edward Boughen D. D.*



LONDON
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at the Kings-head in S. Pauls Church-
yard. 1662.

11. *Antiphon*

S: *Si: x^o Laurentia^o Danse*
L: *Li: nomen gaudes*

R: *Laurentio*

L: *Li: Luis Eo: tibi nomen imposuit*

R: *Compates moi: et romator me a*
in meo baptismo in quo scissi membra
mei filius et cogni & lexis heres
constitutus eram, /

L: *Li: Quid tunc temporis compates tui et*
comat tu a propterea facis bant

R: *R: Xia meo dominus promillebant*
primus ut diabolum et omnia quae
opera pompa et vanitas pravilij
mundi, et omnes libidines perstrati
plena et pudicorum sursum ut
omnibus christianis fidei articulis
secundum; tertium ut sanitum dei
voluntatem et precepta conservare;
in iugis per omnes viles modis
ambularem

L: *Non ater putas obligatum secundum*
et facere ut illi pro te promiserant,

R: *Imo recte et per dei auxilium si*
fatiam, & lexis patre nostro gratias
ago; exanimis quo ad eum salvati
onis statum per Iesum christum
salvatorum nostrorum me rotavit;
deum pro te dare mihi virtutem
et quidem vita manjona me fastidem

Lauda Christiana fidei repetere articulos
Recredo in dominum patrem omnipotentem
creatores meos et terrae et in Iesum
Christum filium eius unicum,
dominum nostrum, qui conceperat
est ex sancto spiritu natus ex
Mariâ virginis; passus sub pontio
prolato crucifixus erat mortuus, et
sepultus; descendebat ad inferos, et
die iterum surrexit a mortuis, ad
calum affrendebat; ibi fidei et ad
extremam de ipsa patris omnipotentis;
nihil venturus est ad iudicandum
vivos et mortuos, sed in spiritu
spiritum sanctorum confortans et gallicantum
sanctorum communionem peccatorum
remissionem; carnis resurrectionem
et vitam eternam. Amen.

Liquid potissimum per istos tuos
Christianos fidei articulos addissem
RPrimum in dominum patrem fidem
eaberem dissem, qui me et universum
mundum fecit, secundum in dominum
christum filium, qui me et
universum genus humanum
redemit, tertium in deum sanctorum
spiritum; qui me et omnem electum
dei populum sanctificavit;

2: Quot sit precepta: ¹¹

R: Deinceps

2: Quodnam est primum

R: Nullos alienos deos sicut me gabet ^{bis.}

3: secundum: R: nullam fructum

imaginentibi effigies; neq; nullus

rei effigiem, quæ extat vel in solo

supra, vel in terra infra, vel in ^{terris}

aqua infra terram, illis non inservia

ne ~~conorabis~~ ^{leges}, nec honorabis ego

enim dominus deus tuus sum zelotus

deus, qui parentum perata in liberis

judicio, ad tertiam quartam sibi clementiam

sorum, qui me in odio habent, et

inferioriam prædeo, nullibus

me amantibus, et præcepta mea

obseruantibus: - - - - -

4: tertium: R: Domini deitatem non

non in altero usurpabis, deus enim

eadem forte nullum animus est qui non

ejus manu perire debet. Quartum:

R: Sabbatum diem sanctum agere

inamento; Sex diebus operaberis, it

L: Tu & Christiane fidei capitulo articulos
R: Credo in deum patrem omnipotentem
creatores in deo et in terra; et in Iesum
Christum filium eius unicum,
dominum nostrum, qui concepitus
est ex sancto spiritu; natus ex
Mariâ virginis; passus sub pontio
perlati crucifixus erat mortuus, et
sepultus; deponitbat ad inferos; et
de inferis resurrexit a mortuis, ad
calum affendebat; ibi fidei ad
deum patrem omnipotentis;
vnde venturus est ad iudicandum
vivos et mortuos, secundo in gloriam
spiritum sanctum Christum regale solle
sanctorum communionem; peccatorum
remissionem; carnis resurrectionem
et vitam eternam. Amen.

L: Quod potissimum per istos tua
Christiane fidei articulos addicis.
R: Primum indeum patrem fidem
caberet dico, qui me et universum
mundum fecit, secundum indeum
filium, qui me et
universum genus humanum
redemit. tertium indeum sanctum
spiritum, qui me et omnem electum
de populo sanctificavit.

2: Quot sit prescripta: ¹¹

R: Dicim:

2: Quodnam est primum

R: Nullos alienos deos sòram me gabo ^{618.}

3: secundum: R: nullam fructum
imagine tibi effigies; neq; ullius
rei effigiem, quæ extat vel in sole
superiori, vel in terra infra, vel in
aqua infra terram, illis non insinua
~~ne~~ ^{619.} ~~conorabis~~, nec conorabis ego
et tu dominus deus tuus sum ^{620.} zelotip
deus, qui parentum perata m liberos
iudico, ad tertiam quartam sabbatum
sorum, qui me in odio habent, et
miseriordiam praæbeo, nullibus
me amantibus, et praæcepta mea
observantibus: — — — — —

4: tertium: R: Domini deitatem nomen
non inaniter usurpabis, deus enim
hunc sicut in illum antiqui sit qui ^{621.} nom
eius manteret scriberet. Quartam.

R: Sabbate diem sanctificare
memento; Sex diebus operaberis, et

omnia opera; que ad te pertinet,
perfates, ipse, neg filius tuus;
filia seruus tuus neg ancilla
tuas; nec jumentum, nec ^{nus} peregrini
qui tecum intra fores vitam
agit, sed diebus enim dominus
solum, et te et am; et mares;
rum omnibus que ipsi insunt
creavit, et septimodie ab operis
quievit; quare dominus septi-
num diem creavit et sanctificata-
vit: L: Quintum;

R: parentes ambos honorant
longam vitam agas in terra qua
dominus deus tuus tibi donatus
est. L: Sextum; R: nullum gemitum
Comites; Septimum; R: — — —
non traheris. L: Octavum; R:
Non furaberis. L: Nonum; R:
Testimonium falsum non
non portabis. L: Decimum; R:
non stupras virum viorem, nec
sororam eus neg ancillam ejus
neg bovem eum, neg effemineum

neg quicquid quod ad illum
pertinet. — — — — —

Quid praecepit per istam data
dictis. — — — — —

R: Bina; officium organum et
organum in eum — — — — —

Quid nam est organum officium
tuum. — — — — —

R: Meum officium organum est
in illum reddere; illum honorare
et hoto meo portare, atque omnianimo
at animi in omni; omniq; me apostolus
amore illum profundiorum
illorū cultum tribuere, illi gratias
agere; et illum invocare; at in
illum fidem habere; non in illius
sanctum, et verbum conseruare; et
omnes vita mea dies illi vere fere

Quid est officium organum proximum?

Relatum officium organum proximum
est illum fecit me ipsum amare
fecit mihi velle omnibus omniq;
fater; diligere; honorare futore
ambobus parentibus; honorare et

obtemperare regi; suisq; ministis
omnium me ad daturum meorū
prefatum doctorum ^{rum}
spiritus in pastorum ^{rum} precepto
applicare. mox te moratus
in nibus meis majoribus met-
gero;; verbo fusto ut nemini
narrero; justitiam in omnibus
meis negotijs exercero; malis in
meo rote nulli rogitar meas
manus ab latrunculo, fortis
largitquam mea in lingua
a multo ita rufido; moratus
et oblatione mea corporis
temperantia ~~et~~ fortitudo
pudicitia, foruare; non allorum
divitias rapire; sed operandare
meum patrum monum assequi;
meum officium facere; everti
statim; ad quem dorum me
narrare placet;

L Domini tamen repeate oratione
R O pater alme tuum nomine sanctissimi
Dominicatus regnum perfibba beati

Belle tuum fiat per terras sicut malum
super aram nostram ea nobis quotidianum
Debita dimittas nobis et nos inimicis
Et nos permittas, ne nos tentatio vincat
Sed tutela malorum tuarum defendat nos

Amen

L. Quod de deo in ea oratione de fide

R. Dominum nrum deum de fide roget
nstrum patrem, qui omniu[m] bonoru[m]
est largitur; ut misericordia eius
populo, fratrem mittere virtutem, ut
illum coleremus, illi servemus,
et obsequemur, ut si fateremur debemus

Denuo ex ore quod omnia nobis
mittit et tuum agimur a corporibus nostris sub
se mittere esset, et nobis per rata
nostra dimitteret; quod illino[n]s
conferens; et tueri ab omnibus
perniciis spiritualibus placuisse
et expiari alii in iusto, et expensas
et fructus, et ex morte perpetua et
eum corporatum spiritu, per
Dominum nostrum Iesum Christum
ergo clavis dicitur flatu

L: *Et sacramenta in sua ecclesia*
constituitur et reguntur.

R: *Duo, baptismum et canam dominicam*

L: *Laudem fortis pro loco virbum*

Sacramentum. 1

R: *Interna spiritualis gratia*
externum visibile signum

L: *Intelligit donatum a se ipso Christo*

Constitutum utique modum, et eum
in mentem animus; et utique ignus

et idem robus et terrando. (1000)

L: *Quod numerum visibile signum*
est baptismi forma.

R: *Aqua quia persona baptizatus*
aspergitur vel intingitur ^{ad} non
patris, filii et spiritus sancti.

L: *Qua rite est interna et spiritualis*

gratia.

R: *Mors error, et novella iustitia pars*
naturae naturae per adam et

Iacobus liber. Et gratia
liberi affirmatur.

L: *Quid a personis baptizantibus*
arquieret.

R: *Ante tantia quip eratum*
repudiant et fidei qua constantia
problicitationibus dei isto.

liberari; sacramento redunt

Li Quam obrem infantes baptizant, quoniam
probiter teneram etatem ista prestat
nequeunt, ~ ~ ~

R. Imo per suos sponsoros isti prestant
qui et illa polluentur, et eorum nomi-
nibus devovent; quecumque etatem
adveniret, ipsi prestat obligantur;
Li Quare constat in cuncta dominica
Sacramentum: ~ ~ ~

R. pro continua memoria sacrificij
mortis Christi et commodorum quod
ex ipsius ripis ~ ~ ~

Li Quare est extera & rara pars

R. panis viuum quod dominus Christi
mandavit ~ ~ ~

Li Quare est interna pars vel res
sub intellectu ~ ~ ~

R. Corpus sanguinis Christi quod
a fidelibus panem in rebus dominicae Christi vel
quodcum est bene dictum quoniam ex illis participio
sunt numeri. R. Catechesis et ratione et ratione animare
prostrari per corpus sanguinem Christi ut pro

Li Quis ad dominum tam rem griseu

Conferunt. Quid ex illis requiratur
Rit depristini esse perpetratia
examini, novam ducere vitam
Constante intendentes viventes
fidem dei misericordiam per
Desistum labore gratia eius
mortis memoria rati omnibus
Charitatem complectantes

Passus est
Tunc

Scriptum Laurentium

Danson





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24. *Letters of nobility, noblesse, & gentry of the
United Kingdom*

25. *Letters of nobility, noblesse, & gentry of the
United Kingdom*

The order of Confirmation, or
laying on of hands upon children bap-
tized, and able to render an account
of their Faith, according to the
Catechism following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to S. Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandments, and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same, and also promise that by the grace of God, they

Confirmation.

will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in time past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's Religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to Children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

Catechism, that is to say, an instruction to be learned of every child, before he be brought to be confirmed by the Bishop.

Question.

V

What is your name?

W

W. or M.

Answer.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then say to you?

Answer.

They did promise and vow three things in my name: First that I should forsake the devil and all his works, the pomps and vanities of this world, and all the sinful lusts of the flesh; secondly that I should believe all the promises of the Christian faith. And thirdly, that I should obey God's holy will and commandments, and walk in the same all the days of my life.

¶ 3

Question

The Catechism.

Question.

Dost thou not think that thou art bound to believe and to do, as they have promised for thee.

Answer.

Yes verily : and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the Articles of thy belief.

Answer.

I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty : from whence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

Question

Collected

ε †

The Catechism.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the command Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other Gods before me.
ii. Thou shalt not make to thy self any image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the

The Catechism.

under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iv. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murderer.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou

The Catechism.

v. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

Question.

What dost thou Christly learn by these Commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his word, and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is, to love him as my self, and to do to all men, as I would have them do unto me. To love, honour, and obey my father and mother. To honour and obey the

The Catechism.

King & his Ministers. To submit myself to all my governors, teachers, spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evill speaking, lying and slandering. To keep my body in temperance, sobernesse, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandmentes of God, and to serue him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me therefore if thou canst say the Lordes prayer.

Answer.

O Our Father which art in heauen, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in heauen. Give us this day our dayly bread. And forgiue us our trespasses. And forgiue them that forgiue us not. And leue us not into temptation: But deliue us from evill. Amen.

The Catechism.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. Now this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two only, as generally necessary to salvation, that is to say, Baptism, & the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe, of an inward

The Catechism.

ward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spiritual grace.

Question.

What is the outward visible signe, or form in Baptism?

Answer.

Water: wherein the person baptized is dipped or sprinkled with it. In the Name of the Father, and of the Son, and of the holy Ghost.

Question.

What is the inward and Spiritual Grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, & the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

True penitence, whereby they forsake sin; and faith, whereby they steadfastly believe the promises made unto them in that sacrament.

Question.

The Catechism.

Question.

Why then are Infants baptiz'd, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lord's Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part, or sign of the Lord's Supper?

Answer.

Bread and Wine which the Lord hath commanded to be received.

Question.

What is the inward part or thing signified?

Answer.

The body and blood of Christ, which are really and indeed taken and received of the faithful in the Lord's Supper.

Concluding

Question.

The Catechism.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls, by the Body and blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lords Supper.

Answer.

To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

So soon as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and also can answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in, then shall they be brought to the Bishop by one that shall be their Godfather or Godmother, that every child may have a witness of his Confirmation. And the Bishop shall confirm them on this wise.

Confirm-

Confirmation, or laying on of hands.

Minister.

It help is in the Name of the Lord.

Answer.

Which hath made heaven and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

Let us pray.

A Lmighty and everliving God, who hast bounchslaked to regenerate these thy sermons by water and the holy Ghost, and hast given unto them forgiueness of all their sins: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them the manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel & ghostly strength, the spirit of knowledge & true godlines, & fulfill them (O Lord) with the spirit of thy holy fear. Amen.

¶ Then the Bishop shall lay his hand upon every child severally saying,

D.

Confirmation.

Desend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he come unto thine everlasting Kingdom. Amen.

B B P S D

¶ Then shall the Bishop say

Let us pray.

Almighty and everlasting God which maketh us both to will, and to do all things that be good and acceptable unto thy self, we make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to consecrate them (by this sign) of thy favour and gracious goodness toward them. Let thy Fatherly hand (we heartily thee) ever be over them : Let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall bless the children saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen. The

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Confirmation.

The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, half an hour before Evengong, openly in the Church, instruct and examine so many children of his Parish sent unto him; as the time will serve, and as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whensover the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every Parish either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandments, and also how many of them can answer to the other questions contained in this Catechism.

Lawrence Dunton

Am

D D

D

Confirmation.

And there shall none be admitted to the holy communion untill such time as he can say the Catechism, and be confirmed.

Lawrence Danson

Lawrence J

hac preci *£*

THE

Lawrence Danson

his booke

1700

now beat

1700

The Church Catechisme.



THE PRINCIPLES of Religion.

Q. ~~What~~ Hat is your name?

A. ~~What~~ Ans. N. or M.

Q. Is this your Christian name, or Surname?

A. My Christian name.

Q. Why do you answer by that name, and not by your other?

A. Because it is my better name: it puts me in mind of my better being, of my second Birth, when this name was given me.

Q. When was it given thee?

A. At my Baptisme.

Q. Why then?

A. Because at that time I became a

S. I. 3.5. new creature, being born anew of In Baptisme we receive new names, in token that by Baptisme we are made new Creatures. **H. K. Eccles.**
Pol. I. 5.
Sect. 62. water and of the Holy Ghost, that so I might be a member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven. This then is my name, which I receive from Christ in the Church, and serves at all times to put me in mind of God my Father, and the Church my Mother.

Q. What conceive you to be the reason, why the Church hath provided, that this name should be given us rather at this time then at any other?

A. First, because it is our new birth; and a new name well besuiteth a new birth. 2. Because Baptisme was injoyed in stead of Circumcision; and at Circumcision names were imposed upon the seed of Abraham.

Q. How doth that appear? **A.** By the Baptist, and our Saviour. **S. Luc. 1. 59. 63.** The Baptist at Circumcision was called John, and our Saviour, Jesus.

Q. Who gave you this name? **A.** My God-Fathers and God-mothers.

Q. Why they rather then your own Parents?

A. Because this name, like the new birth, is not fleshly, but spiritual, therefore I receive a name from God, and not from man. A new birth, new parents, and a new name, because I am adopted into a new familie. Hence is it, that with us they are named God Fathers, Fathers from God, or in Gods stead.

Q. Do they give you a name only?

A. No, they undertake to the Church in my behalf, these three things. First, that I should forsake the Devil and all his workes, the Pomps and Vanities of this wicked World, and all the lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep Gods holy will and Commandements, and walk in the same all the daies of my life.

Q. Why do they promise this for you, and not you for your self?

A. I make this promise by them. First, because at that time I am not able to make it by my self. 2^{ly}, Because we are Baptized in our infancy, since Baptisme is of such necessity, partly by

S. John
3.3.5.

reason of our natural corruption, and partly by reason of our Saviours institution, that ^a unless we be born again of Water and of the Holy Ghost, we cannot enter into the Kingdom of God. At that time therefore we undertake this by others, but confess now, that we are bound to perform them in our own Persons.

Q. You are resolved then, I hope, to believe, and to do, as they have promised for you.

A. Yes verily, and by Gods help so I will. And I beseech God to give me his grace, that I may continue constant in this resolution and practice unto my lives end.

Q. You have promised to believe all the Articles of the Christian Faith: which are they?

A. I believe in God the Father Almighty, maker of Heaven and Earth, &c.

Q. Are all Christians bound to believe all this?

A. Yes, for this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

**2. Athanasius
Creed.**

notest

§ A

Q. Why

The Church Catechisme.

5

Q Why call you it Catholick?

A. Catholick signifies *universal*; this is therefore called the *Catholick Faith*, because all Christians *universally* are bound to believe it. Besides, it contains all things, which are of necessity to be believed unto salvation.

Q How ancient is this Creed?

A. As ancient as the *Apostles* times; ancienter then some, if not then all the writings of the *Apostles*. For ^{Calvin in} **i** ^{Heb.6.1.} ^{28.19.} ^{b Act.} ^{1.4.8.} ⁱ ^{ri ab in-} ^{cem, normam} ^{prima fun-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} **acknowledgeth** that the *Apostles Creed* was in use, before the *Epistle to the Hebrews* was written.

Q Was it composed by the *Apostles*?

A. It seems so; for we learn from Antiquity, that ^{ri ab in-} ^{cem, normam} ^{prima fun-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} the *Apostles* being by our Saviours command to go and teach ⁱ ^{re predica-} ^{tionis insi-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} *all Nations*, and yet ^{not to depart from} ^{re predica-} ^{tionis insi-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} *not to depart from* ^{re predica-} ^{tionis insi-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} *Hierusalem* till according to his promise they were furnished with abilities for so great an employment: before they parted to undergo this great task, they agreed upon this *Creed*, which was to be ⁱ ^{the rule of} ^{Faith}, according to which they were to frame their ^{re predica-} ^{tionis insi-} ^{tuunt.} ^{Ruffn. in} ^{Sym. n. 10.} ^{k Hanc cre-} ^{dentibus} ^{dandom tse} ^{regularum} ^{Statuunt.} ^{Ib.} *courses*; and contrary to which no man

A 4

night

An Exposition of

might teach, or believe.

Q. What benefit received Converts by embracing this Creed?

A. By this they were fitted for Baptism; by this they found ingress into the Church: and by confession and belief of this Creed many were saved, before any part of the New Testament was brought unto them.

Q. Was this written, think you, before the New Testament?

A. Not written, but delivered; not suffer'd to be written for three hundred yeares at least, after our Saviours ascension: hence it is usually called by the Antients, ^{that tradition of the Church} and by S. Paul, ^{that FORME of doctrine which was DELIVERED you.} **Q.** How are we to understand this Creed?

A. In the same sence it is delivered; that is, in the Literal, Grammatical, and usual sense of the words, wherein I am taught: He that hath commanded me to believe, hath also taught me, what to believe.

Q. May we not take some part of this Creed

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ed in a figurative sense?

A. No. As I am taught, so I believe. it was provided for the good of all, is it made for the understanding of Had it been composed of dark and rative words or phrases, the learned y could have understood it: indeed would rather have raised controver- then settled one unalterable faith.

Q. You say right.

A. Besides, the Apostles had failed & fidei one maine intent, for which is was ^{sua} ^{um} ^{Aposto} lized. ^q Framed it was for this pur- li posuere, se, that it might be the token of their Ruffin. in nanimity and faith: and that thereby ^{Symb. n. 13.} might evidently be seen, who pre- ^{1 Per quod agnoscere} ad Christ truly according to the A- turis, qui ples rules, and who not. It had been Christum so contrary to the Apostles open pro- ^{verè secun- dum Apo} lition, who affirme, that they came not stolidis re- sh excellency of speech, or of wisedome, gulas pra- it that they speake after the manner dicaret. Ib- d custome of men

Q. You take then the words of this ^{2. 1.} ed in the literal and plaine sense. ^{1 Rom. 6.} A. I doe so; for we are not taught ^{19.} first as spiritual, but as carnal men, ^{" 1 Cor. 3. 1.}

* Ib.v.2. as babes in Christ, because * we are not able to bear strong meat, we must be fed with milk. And I have learned, that in Scripture, where a literal construction will stand, the furthest from the text is commonly the worst.

^x Hooker. Eccles. Pol. 1.5. Sect. 59.

Q. That then we may fully discern whether it may be taken in the usual ordinary sense, let us take it asunder, and weigh the particular words in the several Articles. How many Articles are there in this Creed?

A. Twelve.

Q. Which is the first?

A. I believe in God the Father Almighty maker of heaven and earth.

Q. How understand you these words?

A. Accordingly as I utter them, namely, that God the Father is the God of all might and power: and that he made, or created Heaven, and Earth, and the Sea, and all things that are therein, all these of nothing.

Q. Which is the second Article?

A. And in Jesus Christ his onely Son our Lord.

Q. Is he also God?

A. T.

A. The Son of the same substance and nature with the Father ² God of God; ² Nicene very God of very God; ² Coeternal to the ³ Creed. Father, and coequal: and our Lord with ³ Athan. the Father. ^{Creed.}

Q. Is he also Almighty?

A. Without question he is: ^b for by ^b Col. him were all things created, that are in ^{1.16.} Heaven, and that are in Earth, visible and invisible; and ^c by him all things ^c Ib.v.17. consist.

Q. The third Article.

A. Who was conceived by the holy Ghost, born of the Virgin Mary.

Q. What is the meaning of this Article?

A. That ^d in the fulness of time ^d Gal.4.4. ^e he was incarnate, or made flesh of the ^e Nicene Virgin Mary, by the holy Ghost. ^f Creed.

Q. Who is he, who is above, and before ^f Col. all things, made flesh? ^{1.17.}

A. He, that from all eternity is God with the Father, in time was made man; ^g God of the substance of the Father, ^g Athan. begotten before the worlds; and man ^{Creed.} of the substance of his mother, born in the world. Perfect God, and perfect man, of a rea-

a reasonable soule, and humane flesh subsisting.

Q. Is not the holy Ghost his Father also?

A. No : for in his Incarnation he took nothing of the Holy Ghost. Only the Holy Ghost took the Seed of the Virgin Mary, and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soule, the second person in the Trinity assumed into his own person, and became ^{one} Christ. One (I say) not by conversion of the Godhead into flesh, but by taking of the manhood into God.

Q. Is he not one, as he is the Son of God, and another, as he is the Son of man?

A. No ; though he consist of two natures, he is but one person. For, as the reasonable soule and flesh is one man, so God and man is one Christ.

Q. May then the Virgin Mary be said to be the Mother of God?

A. She may ; because she is mother of that man, who is God, ^{not} by conversion of substance, but by unity of person. As Abraham is the Father of Isaac, though

b Ib.

i Ib.

k Ib.

though not the Father of his soul; so is she the mother of the second person in the Trinity, though not the mother of his Godhead.

Q. Which is the fourth Article?

A. He suffered under *Pontius Pilate*, was crucified, dead, and buried; he, that very person, that is the sonne of God, and was borne of the Virgin *Mary*.

Q. Why did he suffer all this?

A. ^{1 Nicene} For us men and for our salvation, ^{Creed.} for ^m he bare our sinnes in his own body, ^{m i s. Pet.} that we being dead unto sinne, should live unto righteouness, by whose stripes we are healed. He suffered here, that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he dyed for a time, that we might live for ever; he was buried, that he might sanctifie the grave, and make it a place of rest for us.

Q. Did the second person in the Trinity suffer?

A. His person suffered though not each nature in his person. As man, but not as God; for God cannot suffer.

Q. Who did he suffer for?

A. For

A. For all the sonnes of *Adam*. He took not therefore upon him the person, but the nature of man, that so he might perfect this great work of Redemption, for all that are of the same nature with him.

Q. Are you sure of this?

A. The Scriptures have taught me so.

S. John
3.16.

S. John
2.1,2.

Heb. 2.9.

" *So God loved the World* (saith our blessed Saviour) *that he gave his only begotten Sonne*, to the end, that ALL THAT BELIEVE IN HIM should not perish, but have life everlasting. And *S. John* ; " *If ANY MAN sinne*, WE have an *Advocate with the Father*, *Jesus Christ the righteous*, and he is the propitiation for our sinnes : and not for ours only, but also for the sinnes of the WHOLE WORLD. And Saint Paul assures us, that Christ tasted death for EVERY MAN. What would we more?

Q. This is comfortable doctrine.

A. It is so ; and to this agrees the doctrine of my mother the *Church of England* ; who hath taught me to receive Gods promises in such wise, as they are GENERALLY set forth to us in holy

ly Scripture: assuring me, that our Sa-
our upon the Cross made a full, PER-
ECT, and sufficient sacrifice, obla-
tion, and SATISFACTION FOR
THE SINS OF THE WHOLE
WORLD ; yea, FOR ALL THE SINS OF THE WHOLE
WORLD, both original and actual.

Prayer
before the
Commu-
nion.

Q. How comes it then to pass, that so
many are damned?

A. Either for want of Faith or for
want of obedience and repentance: for
as many as received him, to them gave I S. John
power to become the Sonnes of God.

Q. Which is the fifth Article?

A. He descended into Hell, the
third day he rose againe from the dead.

Q. How understand you this Article?

A. Literally, as I doe the rest.

Q. Did Christ go down into hell?

A. He did so; otherwise my Creed
th taught me something, that is not to
believed.

Q. Some are of opinion, that it is a
metaphorical speech, and signifies, that
was truly dead.

A. I know, there are some of that
opinion:

opinion : but I see no reason, w
should assent thereto.

Q. Why so ?

A. For these five reasons. First,

S. Luc. cause ^w Hell does not signifie the p
16. 23. *N*e of the dead, but the place of the d
ipsoz qui- ned, as in the case of *Dives*.
dem inferos
uspiam

Scriptura- ficiently expressed before, in that
rum locis in said, he was dead : and not only so,
bono appell he was buried. And we bury not th
latos potius reperire ving, but the dead.

Aug. Ep. Thirdly, * *Calvin* saith, it is a ba
99. *do Gen.* logy, or needless repetition ; and
ad lit. l. 12. probable, that such vanity should be
c. 33.

* *Calvin.* mitted into so compendious a bri
Instit. l. 2. our Faith.

c. 16. S. 8. Fourthly, it is contrary to the co
of order, after burial to return to
death ; as if he had suffer'd death
cond' time. But it is methodical
orderly, after they had done with
body, to acquaint us, what became of
soul, when he was dead, and to tell
that it descended, or went down into

Fifthly, by the primitive Church
descent into hell, is not accounted

moing

part of his humiliation, but the first degree of his exaltation.

Q. Where learn you this doctrine?

A. In D. Nowels Catechisme; where I find, that ^x by his descending into hell is meant, that as Christ in his body descended into the bowels of the earth, so <sup>x D. Now.
els Cate.
upon this Article.</sup> IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. Is not this D. Nowels private opinion?

A. No, it is the resolution of those blessed Reformers under King Edward VI. For they tell us, that ^x in the three ^y Att. 3. days of Christ's death, His Body was in the Grave, HIS SOUL IN HELL, and his Deity every where.

Q. Was not this cast off as an erroneous opinion in Q. Elizabeth's days?

A. No certainly, for their Scholars in the Articles of 1562. say thus, ^x As ^z Att. 3. Christ died for us, and was buried, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. But ^x we believe, that Christ ^a Att. 1. truly died, and was buried: it is therefore

b Quis, nisi
i infidelis,
negaverit
sufficere, ut
in Ieros
Christum?
Aug. ep. 99.

c Athan.
Creed.

d Eph. 4.9.

e Christum Church?

in corde
terram tri-
dum mor-
ris legimus
expunctum,
id est, in re-
cessu intimo
& interno,
& in ipsa
terram oper-
ato, & infra
ipsam cava-
to, & infe-
rioribus ad-
buc abyssis
superstructo.

Tertul. de
anima c. 55.

Christus ad
solvendos in-
fernali dolores
descendit.

Aug. ep. 99.

to be believed, that he truly descended into Hell. But to say, as we believe, that Christ truly died, so do we believe, that he was truly dead, were a most absurd inference, and would be hissed out of the Schooles.

Q. This manifests their resolution; but is this agreeable to the Ancient Church?

A. There is not one Council, or probable Father in the first five hundred years, but is of this opinion. And S. Augustine is so resolute for this Article, that he saith, ^b Whosoever denies Christ's descent into Hell, is no Christian. And Athanasius in his Creed, puts it in among those Articles, whereof he saith, ^c which faith except every one do keep WHOLE AND UNFILED, without doubt he shall perish everlasting-
ingly.

Q. Where is this Hell, that he went into?

A. ^d In the lower parts of the earth, then which nothing is lower. So S. Paul. And Tertullian makes his expression so full for the bowels of the earth, that

no man can doubt of his opinion.

Q. What went he thither for?

A. To triumph over Hell, and to fulfil that of the Prophet, ¹ O death where art thou? is thy sting? O Hell, where is thy Victory? To this opinion assents D. Nowell ^{1 Cor. 15.55.}

Q. Are all of this opinion?

A. No truly, some conceive, that he suffer'd the torments of hell in his Soul: which cannot be. For ² first, the pains ^{* Vesp.} of Hell are the death of the soul: and in ^{caro, vel} that sense it is said, ³ that soul, which damnatio- sins, shall surely die. But Christ's soul ^{ne, mors a-} never sinned: and for ⁴ our sins he bare ^{nima intel-} them in his Body. ^{Aug. ep. 99.}

2^{ly} The Scriptures teach us, that ⁵ Ezek. Christ suffered for us in the flesh, & that ^{18. 4.} he was put to death in the flesh; not in ⁶ S. Pet. the soul, no such thing in Scripture. ^{21. 24.} ⁷ S. Pet.

3^{ly} That soul, which is united to ^{4. 1.} the Deity, is not capable of Hell tor- ⁸ S. Pet. ments. That were to make the soul of ^{3. 18.} God subject to the Devil, which can- ¹ Act. 2. not be imagined without blasphemy. ^{20. 31.} ^{m Psal.}

4^{ly} ¹ David being a Prophet said of the ^{16. 11.} Resurrection of Christ, that ² his Soul ^{13. 37.}

Was not left in Hell, neither did his flesh see corruption. If then this was spoken of his Resurrection, it was not spoken either of his Death or Passion. As then his body was in the place of corruption, but *saw*, but suffered no corruption; so his soule was in Hell, the place of torments, but suffered no torment.

n S. Mat.
26.38.
• S. Mat.
27.46.

Q. How understand you these two sayings of his, " My Soule is heavy even unto death : and " My God, my God, why hast thou forsaken me ?

A. The former he spake as he was man, foreseeing his death at hand, shewing that his Soul was exceeding sorrowful, as ours are, to be parted from the body ; The other he spake, because the Deity for a time had withdrawn her comfortable vision from the soule, that so it might endure, what sorrow it was any way capable of. For if there were an exceeding sorrow in the soule to be parted a while from the body ; what exells of sorrow was in it, think you, when the sight of God was subtracted from it ? since the vision of God is the highest comfort of the soul :

for

for ² in his presence is the fulness of joy. p Ps. 16.

Q. What think you of his Resurrection? 12.

A. After Christ's soul had for three days triumphed over Hell, and all the powers thereof, it was reunited to the body, which arose from the grave without corruption: and both were ³ filled ^q Ad. 2. 28. with the joy of his countenance. And to assure us of this his Resurrection, ¹ in his ^q Ad. 1. 3. flesh, he was conversant with his Apostles and Disciples forty days.

Q. Which is the sixth Article?

A. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Q. What dost thou believe in this Article?

A. That the body and soul of Christ ascended together into Heaven, the highest place of bliss, where they never were before: and ¹ at that time he ^f Te Deum. opened the Kingdom of Heaven to all believers.

Q. Dost thou understand these words in the literal sense?

A. I do so.

B 3

Q. Can

Q Can we say according to the Letter, that God hath a right hand?

A. No, we cannot. But both Scripture and Creed, in this phrase or manner of speech, stoop to the capacity of man, and express unto us hereby that height of glory, which is otherwise unexpressible to our understanding. For it is that glory, which no other eye hath seen, nor eare hath heard, neither hath it enter'd into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q Thou believest then, that he is ascended into the highest place of glory?

A. I doe so; and that not only in place but in power: for to him is all power given, both in Heaven and in Earth. And yet in this height of glory he is in himself so humble, and to us so gracious, that he makes continual intercession for us.

Q What is the seventh Article?

A. From thence he shall come to judge the quick and the dead.

Q Is this certaine?

A. As certain as he is God. And herein is a main comfort for us, that he who suffered for us, and died for us, and continually prayes for us, shall be our Judge.

Q. Shall he judge us as he is man?

A. He shall; for ^a the Father hath ^a S. John given him Power and Authority to execute judgement, BECAUSE HE IS THE SON OF MAN. And as man ^a he is touched with the feeling of ^a Heb.4.17 our infirmities, ^y that so he may have ^y Heb.5.2. compassion upon us weake, wantring, silly men, and apt to be deceived. For ^z in all poynts he was tempted like as we ^z Heb.4. are, yet without sinne. Let us therefore ^{15,16.} come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Q. The eight Article.

A. I believe in the Holy Ghost, ^{the} Nic. Lord and giver of life, ^{who} proceedeth from the Father and the Sonne, ^{who} with the Father and the Sonne together is worshipped and glorified; ^{who} speake by the Prophets. These are three Persons, and but one God. Thus ^b we worship ^b Athan. Creed.

one God in Trinity, and Trinity in Unity ; neither confounding the Persons, nor dividing the Substance.

Q. We may not indeed say, there be three Gods ; but may we not say, there are three Lords ?

A. We may not : for though we be compelled by the Christian verity to acknowledge every Person by himself to be God and Lord : yet we are forbidden by the Catholike Religion, to say there be three Gods, or three Lords.

Q. Why so ?

A. Because, Lord in respect of the three persons is a name of substance, not of relation, or property. And in God there is but one Substance, though three relations.

Q. What meanest thou by relations ?

A. God is called Father with relation to his Sonne ; or because he hath a Sonne. The second person is called the Sonne, because he hath a Father. And the Holy Ghost is called so, with relation to them both, because he is the Spirit both of the Father and the Sonne : for he proceeds from both.

Q.

Q. We have now the three Persons in the Trinity, doe we not ascribe to every one of these a several worke concerning man?

A. We doe so; to the Father we ascribe our *Creation*, to the Sonne our *redemption*, & to the Holy Ghost our *Sanctification*. As the Father created all; so the Sonne redeemeed all; and the Holy Ghost sanctified me, and all the elect people of God.

Q. Why to the Father is ascribed the *Creation*?

A. Because, though the other two persons did joynly and equally create with the Father, yet the original of that power is in and from him. And yet *none is afore or after other, none is greater than another, or less than another,* Creed.

Q. Why to the Sonne our *Redemption*?

A. Because by his blood we are redeemed from death and Hell.

Q. Why to the Holy Ghost our *sanctification*?

A. Because it is his special work to *sanctify us* by his gifts and graces. 1 S. Pet. 1. 2.

Hence

Hence is it, that we call him the *holy* Spirit, because he is the Spirit that makes us *holy*.

Q. We acknowledge, that the Sonne of God redeemed all mankind: why doe we not also confess, that the Holy Ghost Sanctifies all mankind, but the elect people of God?

A. Because Christ redeemes all, that they may be sanctified; but the Holy Ghost Sanctifies only those, that believe in Christ, or are baptiz'd into Christ, that so they may be his elect. For we are elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. So both these workes must concurre to our election.

1. S. Pet.
1. 2.

¶ Nic.
Creed.

Q. Which is the ninth Article?

A. I believe the Catholike Church, the Communion of Saints Or⁸ I believe one Catholike and Apostolike Church: Catholike for time and place, Apostolike for faith and government.

Q. Why call you this Church a Communion of Saints?

A. Because it is a society of men that

that are Sanctified in Baptisme, by Faith in Christ, through the operation of the Spirit.

Q. What is a Church?

A. ^b The visible Church of Christ, is ^b Art. 19, a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christ's Ordinance, in all those things, that of necessity are requisite to the same.

Q. What doest thou collect from hence?

A. These three things. 1. That the Church consists of Faithful men, that is, of such who profess the Christian faith. 2. The word of God must be sincerely Preached. And thirdly, The Sacra-
ments must be duly ministred to the Congregation, according to Christ's Or-
dinance.

Q. Is it lawfull for every Christian, that will, to preach the word and administer the Sacraments?

A. No ⁱ it is not lawfull for any man ⁱ Art. 23, to do so, unless he be lawfully called and sent to execute the same.

Q. Whom

Q. Whom judge you to be lawfully called and sent?

Ibid.

A. All those, ^k who be chosen and called to this work by men, who have publike authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

Q. Who have publike authority given them, to call and send Ministers into the Lords Vineyard?

A. Onely Bishops in the Church of England: as is to be seen Article 36 and in the Book of Ordination.

Q. Why doth this Church allow no other but Bishops to give orders?

A. Because she findes no meer men allowed to do it in the New Testament, but only the Apostles and Bishops their Successors. And she keeps close to Scripture.

Q. Have Bishops this power of Ordination conferr'd upon them in Script-

? At the end of the same Ep. to Timothy.

A. It is evident they have. ¹ Timothy was the first Bishop of the Church of the Ephesians. And upon him S. Paul lays this charge, ^m Lay hands suddenly on no man

man." *Titus* was the first *Bishop* of the *Church of the Cretians*; And to him the ^{end} of the same Apostle speakes thus; "For this cause left I thee in *Creet*, that thou shouldest ordain *Presbyters*, or *Elders* in every *City*. *Ep. to Titus.* *Tit. 1. 5.*

Q. Is not this power given to *Presbyters*?

A. Not anywhere in the *New Testament*.

Q. Why doe you say, I believe the *Catholique Church*, and not, I believe in the *Catholique Church*?

A. Because it is a part of my *Creed* to believe that there is one *Catholique church*: but it is no part of my *Creed*, to believe in, or to put my confidence in the *Church*; since the *Church* is a *Congregation* of reasonable *Christian Creatures* ^p *Hec pra.* and ^p this is a peculiar which belongs only to the *Creator*, God blessed for ever. *syllabe III.* And I will believe the *Church*, so long as she contradicts not God in his word. ^{Creator & Creatures} *secernitur,* But if she doe, I shall forbear to credit her in such things. I will believe God, ^{Separantur} who is truth it self; and believe in that ^{ab humanis.} *Ruffus in* God, who is able to undeceive *either*, and ^{Symb. n. 151} to

to lead her into the way of all truth. I will onely believe in him, who cannot deceive or be deceived; who cannot be overtopped or crossed.

Q. Why say you, one Catholique Church?

* *V. iversa Ecclesia ex multis constat Ecclesiis, sicut universe terra ex multis terris. Aug. de civit. Dei l. 13. c. 12.*

q Psal 2.8.

A. Because though there be many particular Churches, yet there is but one Catholique or universal Church, which is not bounded but with ¹ the uttermost parts of the earth, and all these are but one in faith and Government; as our Saviours Body, though consisting of many Members, is but one, knit together by sinewes, and quickned with the same Soul.

Q. The tenth Article?

A. I believe the forgiveness of sins.

Q. Why doth this Article follow immediately after mention of the Church?

A. Because it is a blessing, which God bestowes only in the Church, and upon the Members of the Church.

Q. Is Salvation to be hoped for in the Church only?

A. It is so, by the joyns consent both of the Ancient and Modern writers.

Q. What

Q. What's the reason?

A. Because *The Church is the Body* ^{1 Cor. 12.27.} *Eph. 1.*
of Christ. As therefore no Member, that
is separated from the body, receives life
by or with the body; neither doth any
Christian partake of the life of grace, or
forgiveness of sins, that is divided, or
cut off from *the Church*, which is *Christ's*
Body. Observe, the body receives life
from the head, and distributes it to all
the members that it hath. *Christ is the* ^{1 Cor. 12.12.} *head of the Church;* from him the *Church* ^{Col. 1.18.}
receives life and comfort, & conveys
them to every particular member, that
so they may live, and discharge their
several duties. But divided from the
body, the members can receive no life
or comfort from the head.

Q. Is this remission of sins to be found
in all Churches?

A. Yes, without question in all such
Churches, wherein *the pure word of* ^{1 Cor. 12.27.} *Art. 19.*
God is preached, and the Sacraments be
duly ministered, according to Christ's or-
dinance; but in no other.

Q. To whom is this forgiveness pro-
mised?

* Absolu-
tion.

* S. Mat.
11.28.

* S. Mat.
4.17.

* S. Luc.
13.3.5.

* De re-
missione
peccatorum.
sufficere
deberet so-
la credul-
tus. Quis
animam
sua cura
clementia
quirit, ubi
indulgentia
principalis
est? Ruffin.
in Symb.
n. 171.

A. To all those, "that truly repent and unfeignedly believe his holy Gospel" * He calls to all, he is merciful to all he hath given us a taste of his goodness in pardoning the greatest and fowlest sins. Not that we might imitate or practice them; but that we might understand, that our gracious God is ready to pardon the greatest sinner, if so he turn unto the Lord humbly with unfeigned sorrow and repentance, and bring forth fruits worthy of amendment of life.

Q. May the sin against the holy Ghost be pardoned?

A. This sin is raised to the full height, it is made up by final impenitence. Take away final impenitence, and the sin is pardonable. * Repent (saith the Scripture) and the Kingdom of Heaven is at hand: but unless you repent, ye shall all perish.

Q. This is comfortable doctrine: but what reason have you for it?

A. My faith rests upon Gods goodness, and gracious promises. * When God hath spoke the word, reason must submit. Q

Q. Which is the eleventh Article?

A. I believe the Resurrection of the body; namely, that this very body, in which I live and move, shall be raised out of the dust in the last day.

Q. What, this very body?

A. Certainly this self same body. For doth not Job say; *I shall see God in my flesh, & not with other, but with THESE EYES shall I behold him.* And S. Paul, *THIS CORRUPTIBLE shall put on incorruption, and THIS MORTAL, shall put on immortality.* This and no other,

In the Church of Aquileia there-
fore, at the rehearsal of the Creed, e-
very man when he came to this Arti-
cle, signed his forehead with the signe of
the Croſs, and said, *I believe the Resur-
rection of THIS FLESH, this very flesh,*
that he touched with his finger.

Q. Is not this a wonderful thing?

A. It is so, and so are the rest of the Articles, if strictly scanned; all above the eye of Reason: ^d S. Paul gives us a
mimilee of a grain of wheat, how it is bu-
ried, and dies, and rots, and then riseth
again far more fresh, then it was cast

C. into

^a Job 19.
^b 1 Cor. 15.53.
^c Ruffin. in
Symb. n. 181

^d 1 Cor.
15.36. &c.

into the earth. Were this but rarely seen, it would seem most wonderfull.

Q. What if the body be burned to ashes?

A. S. Clement, (of whom S. Paul makes mention, *Phil.* 4. 3.) in that Epistle, which in the Primitive times was usually read in all Churches, to prevent this question, gives us the example of the *Phœnix*, which every 500 yeares is burnt to Ashes; and out of those Ashes ariseth the same *Phœnix* again, young, fresh, and vigorous.

Q. Have we no such example in Scripture?

A. We have *Ezek. 37. 1.* where the dead, dry, scatter'd bones come together, bone to his bone, and sinewes and flesh came upon them, and flesh upon the skin, and breath enter'd into them, and they stood up an exceeding great armie.

Q. When shall this Resurrection be?

A. At the last and great day of Doom.

Q. What becomes of the Sonle all this while?

While? does that also dye?

A. No.

Q. How prove you that?

A. ^b God calls himself the God of ^b Mat. 22.
abraham, Isaac and Jacob, but God is not ^{32.}
the God of the dead, but of the living.
Though then they be dead in body in
soule they live. ⁱ We finde Lazarus ⁱ Luc. 16.
soule alive in a place of blisse, ^{22.} and Di- ^k Ib. v. 24.
ve's soul in a place of torment, ^l while ^l Ib. v. 28.
his brethren were living here on earth.
And our saviour promised the penitent
Theif, that ^m he should be ^m that day with ^m Luc. 23.
him in Paradise. Which was spoke of ^{43.7.}
his soule; for ⁿ his body was that day ⁿ Jo. 19. 31.
buried in the grave. To these may be ^{32.}
added ^o the soules of the Martyrs, ^o Rev. 6.9.
which lye under the Altar.

Q. By whose power shall they be raised?

A. By the power of Christ. For ^p all ^p Joh. 5.
that are in their graves shall hear the
voynce of THE SON OF MAN: And
shall come forth, they that have done good,
unto the Resurrection of life; & they that
have done evill, unto the Resurrection of
damnation. If then we should not have
these our own very bodies at the resur-

rection, God should deale unjustly to torment those bodies in hell fire, which had neyer done amisse.

Q. The last Article.

q Dan.
12.3.
r Mat.
25.41.
s Athan.
Creed.

A. The life everlasting. For they that have done good shall shine as the stars for ever and ever: and they that have done evill, shall be cursed into everlasting fire. This is the Catholique Faith, which except a man believe faithfully, he cannot be saved.

Q. You said that your Godfathers and Godmothers did also promise for you, that you should keep God's Commandments. Tell me, how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage. This is the preface, wherein he shews, who it is that speaks unto them, and laies this obligation upon them, to harken to his words.

Q. Which is the first Commandment?

A. Thou shalt have none other God

but me. None but this God, who by a strong hand & stretched-out arm delivered them out of the hands of *Pharaeo*, and from all his Host ; and brought them as safely as miraculously through the red sea.

Q. What God is this ?

A. The same God , whom in our Creed we confess to be the *Father Almighty*, maker of Heaven and earth.

Q. Why then doth he not tell them so ?

A. Because they were eye-witnesses of this his miraculous power ; wherein he manifested his *Omnipotencie* , in commanding the Winds, and the Sea ; * in making the day as night to the *Egyptians*, and the night as day to the *Israelite*s, by the Cloud and Firey Pillar:

* In routing & destroying the mighty, and delivering the naked from the pestil of the sword. * In causing the rock of flint to yield a spring of water, and the heavens to shovre downe *Manna* and *Quailes* for their food. This his late kindness bound them to harken to him.

Q. Which is the second Commandment?

A. Thou shalt not make to thy selfe any Graven Image, nor the likenesse, &c.

Q. Is it not lawfull to make a Graven Image?

*2 Kings
6.23.*

*1 King.
6.23.*

b Heb.9.5.

*c 1 Kings
6.29.*

*d Ib.v.32.
35.*

*e 2 Chron.
4.3.*

*f 1 King.
7.36.*

g Ib.v.51.

A. It is: otherwise ² Solomon would not have made ³ those two *Cherubims*, much lesse have ^b placed them in the *Holy of Holies*, over the mercy seat: & these are they (as I take it) which are called the *Cherubims of Image-Worke*, *2.Chron.3. 10.* Neither would he have made the ^c *carved Cherubims*, & *Palm-trees* upon the walls ^d and upon the doors both of the *Temple* and *Ora-cle*: nor ^e the *molten Oxen*, or ^f *graven Lions*, ^g All which he caused to be set in the house of the Lord.

Q. Where's the fault then?

A. In making them to thy self, to be thy God; in bowing down to them, and worshipping them. Elsewhere therefore it is said, ^h *Ye shall not set up any Image of stone in your Land, TO BOW DOWN VNTO IT*, And ⁱ the curse is laid upon those that worship carved or molten Images,

images, nor upon those that make them; unlesse they make them for that or the like use.

Q. Why so?

A. Because this is God's honour, and he will not part with it to any other, *Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE.*¹ So the Law,¹ so the Gospel & Deut. As then they offend that give God's ^{13.4.} worship to Idols; so do they sinne ^{15. Mat.} against his Commandments, that do not ^{4.10.} bow downe to God, and worship him. As the former are *f²idolaters*, the latter are little better then *Atheists*; for ^{17. in their m} Tit. works, in their Church-duties, they ^{1.16.} deny him to be their God.

Q. Hath not God himselfe given a reason for this.

A. He hath in the very next words, *For I the Lord thy God, am a jealous God.* And the condition of jealousy is, that as it cannot endure to have that which is our due given to another, neither can we digest to have it denied to our selfs. For it is all one to me, to have that which is mine denied me, or given to another.

Q. What

37

Q. What

An Exposition of

Q. What followes upon this?

A. That God is equally angry with them, that do not bow down to him, and with those, that bow down to *Idols*: he counts them equally haters of himself, and will equally visit the sins of the Fathers upon the children, unto the third and fourth generation, of them that sin against him either way.

Q. But how doth he esteem of them, that despise Idolatry, and give him his due worship, that bow down to him, and worship him?

A. He reckoneth them among his lovers and friends; *they love me*, saith he, and keep my Commandments. And as they love him, so doth he love them; for in them he will shew mercy unto thousands of their generation. And surely this is reason sufficient to move every Christian to worship and fall down, and kneel before the Lord our God.

Q. The third Commandment.

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Am 5.21 Q. What

Ps. 95.6.

amen

Bo Re

Danson

Law

Clement

He

Q What is the meaning of this Commandment?

A. That we do not rashly, and upon slight occasions take his Name or word into our mouthes; much less profane or blaspheme it. That we swear falsely; neither rashly, or vainly, or falsely.

Q Is it lawfull to swear at all?

A. It is; otherwise the Psalmist would never have said, that ^p All they, ^{thy God.} that swear by God, shall be commended. ^{Lev. 19. 12.} Indeed ^q some Controversies cannot ^p Psal. 63. 12. well be ended without an oath. But ^q it ^q Heb. 6. must be taken ^{in justice, and judgement,} ^{16.} and truth: that is, as is confessed on all ^{Exod. 22. 11.} hands, we may swear only to do such ^r Jer. 4. 2. things, as are lawful and honest; and make oath of such things only, as are certainly known unto us.

Q It is not good then to swear, but upon just and necessary occasion.

A. It is not; for our Saviours command is, Swear not at all. But let your ^f S. Mat. Communication be Yea, Yea; Nay, Nay: ^{5. 34.} For what soever is more then these, cometh of evil. Either of evil in thy self, or in others. Of evil in thy self, when

thou

thou hast got a naughty custome of swearing ; or hast behaved thy selfe so ill, that no man will believe thee without an oath. *Of evil in others, when they are so mistrustful, that they will not believe any man without an oath.* Or when by reason of injuries, or controversies between Neighbours, thou art brought upon thy oath.

Q. Who sin against this Commandement ?

A. All common & usual swearers, all blasphemers and prophaners of Gods name or word ; all perjured persons ; all that sweare, before they are resolved of the point in question ; all that swear, what they know not, though never so true ; all they that enforce, or entice, or occasion any person to sweare that, which is contrary to Gods word, or honour, or the truth, or what is doubtful unto himselfe.

Q. What's the reason for this ?

A. For the Lord will not hold him guiltlesse, that taketh his name in vaine. Though it be not so great a sinne as Idiotry, or as the contempt or neglect of Gods

Gods worship; though he threatens not to *punish* them in so deep a measure, yet he *will not hold them guiltless*; he will punish them according to the measure of their sin, though not so severely as *unto the third and fourth generation*.

Q. Which is the fourth Commandement?

A. Remember, that thou keep holy the Sabbath day. Six dayes shalt thou labour, &c.

Q. This precept begins not like the rest. What conceive you to be the reason of this?

A. It begins with a *Memento*, for these reasons. I. Because it is not moral and perpetual, as the rest are. II. Because it was but now newly given. III. Because the Jewes were a people much given to the world, much set up on their profit; and so they might make a gaine, they spared neither man nor beast.

Q. Was not this precept observed before this time?

A. Truly no; we read indeed, that *on the seventh day God ended his worke*, ^{1 Gen. 2.2.} and

and rested on the seventh day from all his work which he had made. And that

¶ Ib.v.3. "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. But we find not any command given to man for keeping the seventh day; or that any of those good men before *Moses*, kept it holy. Neither is any mention at all made of the Sabbath, from *Gen.2.* to *Exod.16.*

Q. What meet you with there?

A. There I find, that when God had delivered the Children of *Israel* out of the hand of *Pharao*, and all his host, when he had brought them thorough the red Sea into the wilderness, when he had fed them with Manna and Quailes from Heaven, that * he ceased to rain down this heavenly food on the seventh day, ^x that the people might take notice of the Sabbath. There indeed the Lord commanded, that ^y no man go out of his place on the seventh day. And ^z the people accordingly rested on the seventh day: but it was only from gathering Manna and Quailes, for ought can be thence collected.

* Exod.

16.27.

¶ Ib.v.25,
26.

¶ Ib.v.29.

¶ Ib.v.30.

Q. L

Q. Is this all?

A. Yes. For though God intimated unto them several ways, that he had made this a day of rest, yet he commands it not to be *kept holy*, or to be set apart for his service, till *Exod. 20*.

Q. What reason is there for this rest?

A. 1. That they might have a day to meditate upon the Creation, and so to be put in mind of this their Creator.
2. That they might learn to be holy as God is holy, by making *the seventh day an holy day* to serve the Lord in.
3. That they might learn of God to be merciful, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord, *Deut. 5. 14. That thy man-servant and thy maid-servant may rest as well as thou.* Where he addes a second memen-to to this Commandment: *And Deut. 5. 15. REMEMBER, saith he, that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: THEREFORE the Lord thy God commanded thee to keep the Sabbath.*

Sabbath day. So the same God, that created the world, brought them out of *Ægypt*.

Q. Doe we keep the same day holy?

A. No, we keep the first day of the week holy: that day, whereon Christ arose from the dead.

Q. Did Christ arise from the grave on the first day of the week?

A. Scripture manifests it. For we read, that when Jesus was risen early, the first day of the week, he appeared first to *Mary Magdalens*. S. Mark. 16. 9.

Q. Is this agreeable to Gods command?

A. Though it be not agreeable to the letter, it failes not of the meaning. Though we keep not the seventh day, we keep one of the seven, which imitates Gods rest after our six dayes labour. And an hard matter it is to Prove, that God gave over sending *Manna* upon the seventh day of the week: and yet that day the people rested.

Q. From that time, when God commanded the seventh day, is it lawfull for we to alter the day?

A. A

A. A less blessing gives way to the greater, *Creation to Redemption*. Besides, we know, that shadowes and figures were to vanish, when Christ came. But the *Sabbath* was a shadow, Col. 2. 16, 17. it was therefore to vanish, when our Saviour had actually accomplished, what was prefigured by the *Sabbath*. The Apostles therefore after our Saviour's resurrection, made the first day of the week the day of rest; as appeares S. Joh. 20. 26. 1. Cor. 16. 2. Apoc. 1. 10.

Q. Did the Apostles command us to keep this day?

A. No; but we^b according to Saint ^{b 1 Cor.} Paul's rule imitate the Apostles, knowing, that they were guided by the Spirit of God. The Apostles began to keep this day, the first day of the week; and the Church of God hath done so ever since. The practice of the Apostles is a sufficient warrant.

Q. Is it lawful to do no manner of work on this day?

A. Not the workes of our trade or vocation, to make a gain thereby. But upon that day we may do works of necessity,

necessity, and works of charity.

Q. How prove you this?

A. By our Saviours Doctrine and Practice. 1. By his doctrine; for he justified by Scripture, that it was lawful for his Disciples on the Sabbath day, to gather ears of Corn, and eat them. And that it is as ¹ lawful for us, to pull our ox or ass out of a ditch on the Sabbath day. This for works of necessity, And for works of charity, or mercy, he justifies them by his own practice.

2. On the Sabbath day he healed the withered hand; as also the man sick of the Palsey. ³ On this day he opened the eyes of the blind. And not only so, but he gives us directions for the future, assuring us, that ⁴ The Sabbath was made for man, and not man for the Sabbath.

Q. Which is the fifth Commandment?

A. Honour thy father and mother, &c.

Q. Who are meant by Father and Mother?

A. I. Our natural Parents. II. The King and his Ministers: that is, all such as are placed in authority by the King. III. All my governours, teachers, spiritual

ritual *Pastors and Masters*. And in the last place, *all my betters*.

Q. Of natural *Parents* there's no question; but is the King my Father?

A. The Kings stile hath ever been the *Father of his Country*; to put us ~~h~~ *Pater* in mind of our filial duty, and him of *Patria*. the Fatherly and tender affection, he ought to bare to his Subjects. And are not *Kings and Quenes* called, the ~~is~~ *Ex. 49.23.* *nursing Fathers, and nursing Mothers* of the Church? To signifie to us, who are the Sonnes of the Church, what they are to us, and how we ought to behave our selves towards them.

Q. How ought we to honour the King?

A. As Gods Substitute and immediate Vicegerent: for ^k on the *Lords throne* ^k 2 Chron. *he sits, to be King for the Lord thy God.* 9.8. So then he is next to God, and less then God only.

Q. Wherein doth this honour consist?

A. ^l In fearing to displease him; ^m in *1 Pro. 20.2.* obeying him, in reverencing and loving ^{v. 24.21.} *m 1 S Pet.* him; ⁿ in giving him, what ever is due ^{2 13.} to him by the Law of nature, the Law ^o *Rom.* of God, and the Law of the Land. ^{13.6,7.}

D

Q. How

Q. How farre forth must we obey the King?

A. So farre forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q. May the King command, what is evil?

p Act. 5.29. A. He ought not. If he doe, ^p we must obey God, and not man. But though

he may not command us to doe that, which in it self is evil, or unlawful, yet he may prohibit some things, that in themselves are lawful and honest; though they seeme necessary for the preservation of a Common-wealth. And this prohibition we are bound to obey.

Q. How prove you this?

A. ^q Jonadab commanded the Rechabites his sonnes, that neither they, nor their Children should 1. drink wine for ever. And that they should neither 2. build house, nor 3. sow seed, nor 4. plant Vineyard, nor 5. have any. We know, that in themselves all these things are lawful and honest; and yet they obeyed the voyce of their Father Jonadab, in forbearing these. And God commends them and rewards them for it:

q Jer.
35.6,7.

r Ib. v.8.

for

for his promise to them is this, ^{Be- / b.v.}
^{19. 20.} *cause ye have obeyed the commandment of Jonadab your Father, and kept all his precepts, and done according to all that he hath commanded you, Jonadab the Son of Rechab shall not want a man to stand before me for ever. And the King hath an higher power over us, then our Parents have.*

Q. Are you sure of this?

A. This is learned by daily experience. If my Father command me one way, and the King's Officer another, I must obey the King's Officer, and not my Father. The reason is, because as I am subject to my Father, so is my Father subject to the King. The King therefore may punish my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but the King is the Father of all his Country; that is, of all the Families in His Dominions: He hath therefore Power both over me and my Father. Besides, ^{Rom 13.4} the King hath the Power of the Sword, of life and death: which a Father hath not. For if my Father kill

D 2 me,

me, the King ought to question him, and to execute justice upon him for this wicked Fact.

Q. *May no man controul, or forbid, what the King commands?*

*** I. S. Pet.**
2.13.

A. Surely no : for the King is Supreme, the highest power under God. All other Civil powers are to be obeyed so farre forth, * as they are sent by the King, as they have Authority from him, and no further. To be otherwise taught, is but to be trained up to Rebellion. For the King is not onely the Fountain of Honour, but the Fountain of all Civil power, within his owne Dominions ; as the Apostles justify, *Rom. 13.*

I. S. Pet. 2. 14.

Q. *But suppose the King command that, which is utterly unlawful, and contrary to Gods word, may we disobey?*

A. Disobey him we may, to obey God. That is ; we must preferre Gods command, before the Kings. And this cannot justly be called disobedience, *** Ro. 13.1.** but obedience ; since we obey the higher Powers, namely God, from whom he hath this Power.

Q. *And*

• Q. And may we resist in this, or such like cases?

A. We may not; since that God, who hath charged obedience upon us, hath forbidden resistance upon paine ^{yib v.2.} of damnation.

Non resi-

Q. What is to be done in these streights? ^{fit, quod}

A. When we may not submit to the command enjoyned, we must submit to the penalty inflicted. Thus did the ^{est. Aug. de} ^{vera Relig.} A- c.35. postles of Christ; and thus must we.

Q. What if the King be a Tyrant, or Persecuter of the Orthodoxe Faith?

A. * Yet we must submit, as is prescribed. After this manner the Apostles ^{tibus ex a-} and their Scholars, submitted to Nero, ^{nno defe-} Domitian, Julian, &c ^{rendus ob} ^{honor, eti-}

Q. What is due to the King by the Law of God?

A. ^a Subjection, Reverence, ^b Tri- ^c Ro.13.1. bute, Custome, ^b Fear and ^c Honour. ^a Ib.v.6,7. And no humane Law can take these, or ^b Prov. any of these from him, since the divine ^{24.21.} ^c 1 S.Pet. Law is the Supreme Law: and every Law is void, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Prin-

d 1 S. Pet. ces^a for the Lords sake, ^c for Conscience
 2. 13. sake, and ^f upon pain of damnation.
 e Ro. 13. 5. f Ib. v. 2. Q. Why is God so careful of Kings?
 g 2 Chron. A. 1. Because ^b they are his Sub-
 9. 8. tutes, and represent his Majesty. 2. Be-
 h Lamen. cause ^h they are Gods Anointed. 3. Be-
 4. 20. cause ⁱ in disposing Favours, and dis-
 i 1 S. Pet. pensing Justice, they cannot but draw
 2. 14. much envy upon themselves. 4. Because
 k 2 Sam. ^j the King is worth ten thousand of the
 18. 3. best of us. And yet when the people
 l Ib. v. 2. spake this of David, there were brave
 m 1 Chro. men among them, viz. ^l Ittai the Gitt-
 16. ite, and Joab, and Abishai, ^m Davids
 n 2 Sam. own Sisters sons; men of great birth
 18. 3. and power, eminent for virtue, and
 o the chief Commanders of his host.
 Q. How ought we to honour our Pa-
 rents?
 A. By loving, reverencing, and suc-
 couring them in their necessities, since
 under God they are the Authors of our
 being, and breeding, and preservation.
 Not because we have need of them,
 but because they are our Parents. Ho-
 nour THY FATHER, not because he
 is great, or rich; but because he is thine.

Thus

Thus ^o Solomon, though a mighty Mo-^o 1 Kings narch, 1. rose up to meet Bathsheba his ^{2.19.} mother, and 2. bowed himself unto her, and 3. caused a seat to be set for her, and 4. placed her on his right hand. S. Pauls advice therefore is, that ^p we learn to ^p 1 Tim. shew piety at home, and to require our ^{5.4.} Parents: and his charge is, that ^q Chil-^q Col. dren obey their Parents in all things. And ^{3.20.} reason good, ^r for these duties are well ^r Ib. & pleasing unto the Lord. ^{1 Tim. 5.4.}

Q. How ought we to honour our Masters?

A. ^s By obeying them in all things; ^s Col. not with eye-service, as men-pleasers, but ^{3.22.} in singleness of heart, fearing God.

Q. The Scriptures are very mindful of the duty of Children and Servants, but are they silent of Parents and Masters?

A. They are not. Of Parents and Masters in general they say thus; ^t He ^{1 Tim.} that provides not for his own, is worse ^{5.8.} than an Infidel. And in particular to each of them thus: ^u Ye Fathers, pro-^u voke not your Children to wrath; but bring them up in the nurture and admo-^{nition} of the Lord. ^v Ye Masters, give ^v Col. 4.1.

unto your Servants, that which is just and equal, knowing that ye also have a Master in Heaven.

Q. What saith the Scripture concerning spiritual Pastors and Masters?

¶ S. Mat. 5. 13. A. It calls them ^x the Salt of the earth, ^y the light of the world; ^z the Angels of God; ^a the Ministers of Christ, and ^b Mat. 2. 7. ^c Stewards of the mysteries of God; ^d Fathers in Christ; and ^e Labourers together with God. And ^f the people are Gods husbandry, whereon they are to spend their labour.

Q. What requital are we to make them for these their pains?

¶ Gal. 6. 6. A. Let him that is taught in the word, minister unto him that teacheth, in all good things. For ^f AS THEY THAT WAIT UPON THE ALTAR, are partakers with the Altar; EVEN SO HATH THE LORD also ORDAINED, that they which preach the Gospel, should live of the Gospel. Besides, Saint Paul commands us to ^g Remember our guides, who have spoken unto us the word of God, whose faith he enjoyns us to follow: as also

¶ Heb. 13. 7.

to Obey them, and submit our selves ^b Ib. v. 17.
unto them, for they watch for our souls.

And again; ^c Let those Presbyters, or ^d i i Tim.
Elders, that rule well, be counted worthy ^e 5.17.
of double honour; especially they, who
labour in the word and doctrine.

Q. What saith the Scripture generally
of our betters?

A. ^f We must reverence them, and ^g Levit.
rise up to the hoary headed. ^h We must ⁱ 19.32.
intreat the elder men as Fathers, the ^j 1 Tim.
elder Women as Mothers; and Honour ^k 5.1,2.
VVidows, that are ^l VVidows indeed.
We have Moses for an example, ^m who ⁿ Ex. 18.7
did obeysance to Jethro his wives Fa-
ther.

Q. How comes it to pass, that Fa-
ther and Mother are named, but not the
King, nor any of the rest?

A. Because in the Father and Mo-
ther is 1. Age, 2. Place, and 3. Wis-
dom to instruct, and 4. Power to com-
mand and controul. In them God at
first settled all that power, which since
is derived from them to our Gover-
nours, according to their several places
and degrees.

Q VVhich

Q. Which is the sixth Commandment?

A. Thou shalt doe no murder. Wherein not only actual murder, but the resolution or desire to doe it, is condemned. Yea all causeless and unbridled anger is forbidden: for our Saviour saith,

• S. Mat. 5.22. that *Whosoever is angry with his brother without cause, shall be in danger of p 13. John judgement.* And S. John, ^{3.15.} *Whoever hateth his brother is a Murderer.* The unjust judge also is in the same predicament; for *Cursed is he that takes a reward, or bribe, to slay an innocent Person.*

Q. The seventh Commandment?

A. Thou shalt not commit adultery. In which words not only the act, but all inordinate affections and desires, or any thing tending thereto, is forbidden. For S. Paul forbids *Chambering and Wantonness.* And our Saviour professeth, that *whosoever looketh on a Woman to lust after her, hath committed adultery with her already in his heart.*

Q. The eighth Commandment?

A. Thou shalt not steal. Wherein not only

• Rom.

13.13.

• S. Mat.

5.28.

onely theft, but ¹ oppression, ² extortion, ³ Lev. 25. and ⁴ *consegnage* are forbidden. And to 39.46. this commandment, I conceive, be- ⁵ 1 Cor. longs that curse, Deut. 27.17. *Cursed* ⁶ 1 Thess. *is he, that removeth away the mark* of 4.6. *of his neighbours lands* either by Meere-
stones, Evidences, Records, or the like; for this is *consegnage* at the least.

Q. The ninth Commandment?

A. Thou shalt not beare false witness against thy neighbour. In judgement we may not, without question. Indeed in our ordinary communication it is dangerous for any man to scandalize, or slander his neighbour. They that doe so, shall have no place in the Kingdom of God, 1. Cor. 6.10. Neither may we; since ¹ the Lord will ² destroy him, ³ Psal. 5.6. that doth so. To this command belong those two imprecations; ¹ *Cursed is he*, Deut. ² *that letteth in judgement the right of the* 27.19. ³ *stranger, of the Fatherless and Widow.* And ² *Cursed is he*, that smiteth his ³ Ib. v.24. *neighbour secretly.*

Q. Who is my Neighbour?

A. Not only those, that are of our kindred, or such as are neare us by acquaintance,

quaintance, or habitation, or County; but even those, that are of another Nation, and Religion: as our Saviour manifests in his Parable of the *Far and Samaritan*. S. *Luc. 10. 30*, &c.

Q. We are now come to the last: tell me that.

A. *Thou shalt not covet thy neighbours house*, &c. This last takes away all evasion from those, who conceive only actual adultery, and actual theft to be sin. For if sin be a breach of God's Law; then is it sin to covet, or lust after that, which is none of mine. Thus this precept teacheth us to resist all evil motions, and to root out all lusts and covetous desires, that so they may never break forth into Rebellion against God, and bring the second death upon us.

Q. Art thou able to keep these Commandments?

A. Of my self I am not, but I can do all things in God that strengtheneth me. We are taught therefore at the end of each Commandment, to call upon the Lord by Prayer, *Lord have mercy upon*

upon us, and encline our hearts to keep this Law. And after the last Commandement, Lord have mercy upon us, and write all these thy Lawes in our hearts, we beseech thee. And I am taught, ^{at b} Carech, all times to call for his special grace by in Com. diligent Prayer, that I may walke in his ^{mon} Pray er Book. Commandments.

Q. What Prayer doest thou chiefly use?

A. The Lord's Prayer.

Q. Why is it called so?

A Because our Lord *Jesus Christ* made it, and commanded his Disciples to make use of it, in these words,

When ye pray, say, OVR FATHER &c S.Luc.
&c. Our Church therefore When, as often as we pray in publique, commands
to use this prayer And we do so^d in d ~~Præmissi~~
the beginning, of our first and second ^{legitima} ~~ordina~~
Service; that so laying this for a founda- ^{ri} ~~oratio~~
tion, we may justly proceed to our ensuing ^{qua} ~~fan~~
requests. ^{damente}

Q. Why so?

A 1. In obedienee to our ^{non jus est} caviours ^{desiderio-} injunction. 2. Because it is so absolute a ^{rum. Ter-} Prayer, that it comprehends breifly, ^{tul. de O-} what ^{rai. c. 9.}

what we may or ought to pray for

e Hooker. 3. Because, ^c it fully perfecteth, whatso
Eccles. Pol. ever may be defective in the rest. And
l. 5. Sec. 35.

f Ib.

4. It is observed, that ^f Tertullian and
S. Austin term it *Orationem legitimam*, the prayer, which Christ's own
Law hath tyed his Church to use in the
same prescript form of words, wherewith
he himself did deliver it.

g Tertul de
Orat. c. 9. Besides, it is called ^g the ordinary, or
***The Lords** usual prayer, because it is used in all the
Churches of the saints. And ^{*} our dayly
prayer is cal-
led *quotidi-ana oratio*
Ang. Enchibi- prayer, because Christ hath taught us to
use it every day, by commanding us to
pray for *our dayly Bread this day*: that so
praying but for *this day*, we might be
bound to make use of this prayer every
h Hooker
Eccles. Pol. day.

l. 5. Sec. 35. **Q.** Repeat the whole Prayer.
**Septuaginta-
ritationes con-
tinere Domi-
nica videtur** **A.** Our Father which art in Heaven,
oratio. Aug. we beg these things at his hands.

Enchirid. **Q.** Which call you the Preface?
c. 115. G **A.** Our Father which art in Heaven:
de Ser. dom. Herein we manifest whom we pray to;
in Monte. **viz.** to that holy, blessed, and glorious
l. 2. **Trinity**

Trinity, the Father, the Son and the holy Ghost. As these three Persons are but *one God*, and *one Lord*, so they are in respect of us, but *one Father*: each person hath an equal interest in our Creation, preservation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghost, so are we Baptized in the Name of the Father, the Son, and the Holy Ghost. As we are Baptized, so we believe, and as we believe, so we pray; in whom we believe, to them we pray.

Q. Is not God every where, that we say, which art in Heaven?

A. Every where he is without question, by his Essence; since *In him we live, we move, and have our being*: but in the soules of the faithful he is by his *Grace*, and in *Heaven* by his *Glory*. Hence is the *earth* called his *Footstool*, *Act. 17. 28* and *Heaven* his *Throne*. We confine him not to *Heaven*, but we name *Heaven*, as the place where his *Glory* is most eminent, where our *Saviour* is said to sit at his right hand, the *Angels* to attend him and the soules of the *Saints* departed *have* *1 Cor. 15. 28*

have the fruition of Joy and Glorie.

Q. Why begin we our Prayers so ?

A. 1. To put us in mind, that our Pedegree is from Heaven. 2. That we may take care to behave our selves as the Children of such a Father, And 3. That the inheritance we hope for, is in Heaven. We are not therefore to set our minds upon earthly, but heavenly things.

Q. Who may pray thus ?

I. *Quomodo dicunt, Pa-
ter noster,
qui nondum
eris sunt
(scilicet
per Baptis-
tum?) Aug.
de Symbolo
ad Cate-
chum. I. I.
c. 6. &
quinquag.
bonil. 42.
Consule
Geb. Al-
baspin. Ob-
servat. I. I.
c. 19.*

A. None but those that are Baptized. In the primitive Church the Catechumeni, such as were prepared for Baptisme, learned it for an Instruction, of preparation; but they might not use it as a prayer, till they were Baptized. Immediately after Baptisme they did, and so do we.

The Heathen cannot say *Our Father*, Our Creator, Our Lord they may. The Jews, as Jews, were never taught to say, *Our Father*: this prayer is peculiar to Christians; *Our Father* he is by grace and we his sons by the same grace. *God make us sons in glory.*

Q. Which

Q Which is the first Petition?

A. Hallowed be thy name : wherein we desire not, that his *Name* may be made *Holy* : we know ^m it is so, and if ~~cannot~~ ^m Ps. 99. 3. be otherwise: But our prayer is, that his *Name* and his word, may be used and mentioned by us holily ; that in all our actions we may honour *Our Father*, and the stock we come of, and that we may ever seek his honour and glory, and not our owne. That as we beare his *Name*, so we may behave our selves as beseemes his *Name*, and good Christians, not only by worshipping him at the Church, but by our dayly and hourly conversation in all places.

Q The second Petition.

A. Thy Kingdome come : his Kingdome of grace, and his Kingdome of glory. That his Kingdome of grace, which is his Church, may so spread over the face of the whole earth, that his word may be preached, and believed, and obeyed in all Nations whatsoever. That his word may beare such sway in our hearts, that the Kingdome of sinne and *Satan* being vanquished, we may be-

E have

have our selves as the sincere Subjects of such a King, that so his *Kingdome of glory* may be replenished in due season.

Q. *The third Petition.*

A. *Thy will be done in earth as it is in Heaven.* That with our Saviour each Christians prayer may be, " *Not my will, but thy will be done;* not only in Peace, plenty, and prosperity, but in Warre, in wants, and persecution. His *revealed will* is the rule, whereby all our actions must be guided. Our prayer is therefore, that we his Servants may be diligent to performe this *his will* on earth, as the Angels are diligent to doe it in heaven. That we may litten to him, and be obsequious to *his will*, as they are. That there may not be any dissension between our earthly and heavenly parts; but that the flesh being subject to the spirit, both may sincerely submit to *his will*, and doe it to the utmost of their power. This is the direct way to his *Kingdome of glory*.

Q. *The fourth Petition.*

A. *Give us this day our dayly bread*

¶ S.Luc.
22.42.

In this petition ^o we pray unto God, that ^o Catech. he will send us all things, that be needful ^{in Com-} both for our souls and bodies. ^{mon pray-} ^{er Book} This (as the learned observe) is intimated ^p Hieron. in unto us, by this word ἀμοίωσις; which ^{Mat. 6.} signifies not onely *daily*, but *supersub-* ^q *Spiritu-* ^{mem} *mem* ^{lier potius} ^{intelliga-} ^{mus. Chri-} ^{stus enim} ^{panis noster} ^{ef. &c.} substantial; that ^q so we might not only re- member our bodily food, but that we might have a special eye upon the food of our souls, that bread of life, the bles- sed Sacrament of Christ's body & blood, which was daily received in the primitive Church by the first Christians.

Q. The fifth Petition.

A. And forgive us our trespasses, ^{stiam, quo-} ^{lidiè ad} ^{cibum sa-} ^{luis acci-} ^{imus. Cyp.} ^{de Orat. do-} ^{min. n. 48.} ^{Aug. de} ^{Ser. Dom.} ^{in Monte.} as we forgive them that trespass against us. Herein we make confession, that we have trespassed against God and his word; we entreat him therefore, against whom we sin, to forgive us our sins.

Q. Can God onely forgive sin?

A. God onely powerfully, but the ^{l. 2.} **Priest ministerially.** God hath power in himself and of himself to forgive sins: but the Priest hath onely a delegated power, neither in, nor of himself,

S. John
20.23.

but from God, who gave this Commission to his Apostles, and in them to their successors; 'Receive (saith he) the Holy Ghost; whosoever sins ye forgive, they are forgiven, &c. Christ gave them the Holy Ghost, that by his power they might remit, and retain sins.

Q. Do Priests forgive sins absolutely?

Absoluti-
on in the
Common
Prayer-
Book.

A. No; but conditionally, as God doth; if the person confessing truly repent, and unfeignedly believe the holy Gospel. God, you see, forgives but upon condition; we beg pardon but upon condition, that God would deal with us, as we deal with our Neighbours; that he would forgive us, as we forgive them, that trespass against us.

Q. Must we then expect no pardon, but upon this condition?

S. Mat.
18.35.

* Aug. En-
chirid. c.
73.74.

A. We may not, our Saviour saith so; "unless ye FORGIVE ONE ANOTHER FROM THE HEART, your heavenly Father will not forgive you. That is, *unless ye be ready to forgive your trespassers, when they crave pardon of you, look for no pardon

at my Fathers hands, when ye beg for-
giveness of him : * For the same mea- x S. Luc,
sure ye mete, it shall be measured to you 6.38.
againe.

Q. The sixth Petition.

A. And lead us not into temptation.

Q. Can God tempt us ?

A. He cannot ; the Scripture is
plain. ¹ Let no man say, when he is temp- ² S. James
ted, I am tempted of God ; for God can- 1:13, 14.
not be tempted with evill, NEITHER
TEMPTETH HE ANY MAN. But
every man is tempted, when he is drawn
away of his own lust, and entised.

Q. Cannot God be the author of ² Ps. 5.4.
sinne ? ^a Ps. 11.6.

A. He cannot : for ² He hath no plea- ^b aliquid non
sure in wickedness : but ^a the ungodly, ^c porest velle,
and him, that delighteth in wickedness, ^d Aug. Ep.
doth his soule abhorre. It is therefore ^b Illo sacri-
^b accounted most detestable sacrilegide, ^e legio, quo
to make God the author of sinne. ^f statuuntur

Q. What pray we against in this Pe- ^{Deum esse}
tition ? ^{mali autho-}
^{rem, mibi}

A. Against Gods heavy wrath and ^{detestabil-}
censure ; namely, that he would not ^{us nihil oc-}
punish one sinne with another : For the ^{currit. Aug.}
^{de Ord. L. 2.}

later sin is oft times a punishment of the former: as *Judas* his murthering himself, was a punishment of his treason. We beseech God therefore, as our Forefathers had wont to speak, *not to suffer us to be led into temptation*, much less to be overcome thereby. Since the withdrawing of his grace, is, as it were, a *leading*, or letting *us into temptation*: so prone we are to sin, if God withhold us not.

Q. Which is the last Petition?

A. But deliver us from evil In the two former Petitions we entreated for pardon for our former sins, and to be preserved from future sins: but here we beseech God to *deliver us from the evil of punishment*, both in this life, and in the life to come; as also from that fierce executioner of Gods vengeance the Divel.

Q. Why doe we begge all this at Gods hands?

A. I. Because he is Our Father: most fit therefore, that we repaire to him for help and succour. *II. Because he is all-sufficient, Almighty*: or, as it is added in

in S. Matthew, ^a for thine is the King- d S. Mat.
dome, power and glory, for ever and ever. ^{6.13.}
His Kingdome is unlimited, his power
absolute; God give us grace to seek his
glory; For he will be glorified either by
us, or upon us; either by us, in the per-
formance of his Commandments; or
upon us, in the demonstration of his
justice.

Q. Why add we, Amen?

A. Because we desire, all this may
be done; for so this word signifies ^c It ^e Sciendum
is an Hebrew word, which we translate ^f Amen. &
not into any language, but preserve it, ^g Halleluja,
as our Saviour gave it. We end our ^h que nec La-
Prayers and Creed with it, to manifest ⁱ tino, nec Bay-
the assent and consent of all Christians ^j baro licet in
in matters of the highest moment. ^k suam lin-
guam trans-
ferre, He-

Q. How ought we to behave our selves ^l brao can-
in Prayer? ^m das genites

A. With all devotion and reverence ⁿ vocabulo
inward and outward, *meekly kneeling* ^o decantore.
upon our knees. ^p Aug Ep. 178.

Q. Why must we kneel at our Pray-
ers?

A. I. Because it is a gesture best
befitting humble Petitioners. II. It

f Proprium ^{is a duty proper to Prayer.} III. The
 est orationis ^{Church our Mother commands us to}
 officium, Dei ^{kneel at Prayers} IV. ^{It is agreeable}
 veneratio. ^{to the custom of the Ancient Church,}
 Terrul. de ^{V. It is agreeable to the practice of our}
 Orat. c. 1. ^{Saviour and his Apostles,} ^{who always}
 g In oratio- ^{kneel, or fall flat upon the ground at}
 ne ex more ^{their prayers} VI. It is Gods due; in
 genua flex- ^{the second Commandment.}
 imus, ^{aq;}
 incubuimus ^{And our}
 terra. Aug. ^{Saviour faith,} ^{'Thou shalt WORSHIP}
 de Civit. ^{the Lord thy God.} And ^k to worship God,
 Dei. l. 22. ^{is to kneel down, or fall down before}
 c. 8. ^{him.} These reasons, I hope, will bring
 h S. Mat. ^{us all upon our knees.}
 26. 39. S.
 Luc. 22. 41.
 Ag. 7. 60.
 f 9. 40. c.
 20. 36.
 i S. Mat.
 4. 10.
 k Vox ado.
 rare idem
 significat
 quod pro.
 fterre se,
 incurvare,
 ad genicu.
 lari. Pet.
 Pichetel.
 de Imag.
 p. 225.

Q. I pray God, they may. Thou hast
 given me good satisfaction in the Creed,
 the ten Commandments, and the Lords
 Prayer: now tell me, how many Sacra-
 ments there be.

A. Two only; instituted by our
 blessed Saviour as necessary for the sal-
 vation of all men; to wit, 1. Baptisme,
 and 2. the Lords Supper

Q. What meanest thou by this word
 Sacrement?

A. I mean an outward and visible
 signe of an inward and spiritual grace gi-
 ven

ven unto us, ordained by Christ himself as a meanes, whereby we receive the same, and a pledge to assure us thereof.

Q. A little plainer if you can.

A. A Sacrament is an outward and visible signe, or element, ordained by Christ to be given or bestowed upon us, as a meanes, whereby we may receive an inward and spiritual grace, This he gives us as a pledge, to assure us, that as oft as we receive this Sacrament, or element, according to Christs ordinance, so oft we receive this grace, which is alwaies conveyed unto us by this Sacrament.

Q. How many parts are there in a Sacrament?

A. Two, the outward and the inward.

Q. What is the outward part?

A. The matter and form appointed and determined by Christ himself.

Q. What meanest thou by the matter?

A. The element or creature, designed by Christ for this or that Sacrament.

Q. What meanest thou by the form?

A. The

An Exposition of

A. The words appropriated by Christ to this or that Sacrament.

Q. What is the element, or matter appropriated to Baptisme?

A. Water, the pure element of water, without art or mixture.

Q. What the form, or words?

A. I Baptize thee in the name of the Father, and of the Sonne; and of the Holy Ghost.

Q. May no Person be baptized with other matter or words?

A. No: for Christ, who is the author of grace, disposeth of his graces, and the meanes, whereby he conveyeth them unto us. And it is in the power of no Person or Persons, to alter these meanes, unless it be also in his, or their power, to give grace at pleasure.

Q. These two then make this a perfect Sacrament.

A. They doe so, namely these words of Christ added to this element, or matter prescribed by Christ.

Q. What is the inward and spiritual grace in Baptisme?

A. A death unto sinne, and a new birth

IS. John

3. 5.

■ S. Mat.
28.19.

■ Accedat
verbum ad
elementum,
et fieri Sa-
cramentum.
Aug.

birth unto righteousness. ° For being by ^o Qui bap-
nature born in sin; and the children of ^{izatur, as-}
wrath, we are hereby made the children ^{cendit libe-}
of grace. ^{ratus à ser-}
^{vitute cor-}

Q. Thou conceivest then, that all ^{rup: ionis}
sins are forgiven us in Baptisme. ^{de peccato,}
^{fatus filius}

A. I do so; so that we hinder not ^{Dei, &}
this grace by infidelity or impenitence. ^{hates ejus}

Q. Why are you of this mind?

A. 1. Because I am taught by the ^{hates au-}
Nⁱne^cne^e Creed, to believe one Baptisme for ^{tim Christi,}
the remission of sins. 2. This Church ^{sum Christi-}
hath resolved it for ^{indu: us ip-}
that it is certain by God's word, that chil- ^{sum. Con-}
dren being baptized, have all things neces- ^{cil. Nic.}
sary for their salvation, and be undoubt- ^{Die y. 5.}
edly saved 3. The Scripture assures us, ^{p Rubrick}
that ^q Baptisme doth now save us, by the ^{immediately}
Resurrection of Jesus Christ; & that ^r We 3. 21. ^{before the}
are saved with the washing of Water by ^{Catechism.}
the Word 4. That ^s as many of us, as have ^{5. 26.}
been baptized into Christ, have put on ^t Gal. 3. 27.
Christ: that is, as the Council of Nice ^{Concil.}
expounds it, we descend foul and un- ^{Nic. Dia-}
clean into the Laver of Regeneration; but ^{typ. 5.}
we come forth unspotted, and without ^{fn.}

Q. What



Q. What is required of persons to be
Baptized?

A. 1. Repentance, whereby they forsake
sinne, and 2. Faith, whereby they stedfastly
believe the promises of God made to them
in that Sacrament.

Q. Why then are Infants baptized, when
by reason of their tender age they cannot
perform them?

A. Yes they doe perform them by their
sureties, who promise and vow them both
in their names, which when they come to
age, themselves are bound to perform.

Q. Is this agreeable to reason?

A. It is so. It is no more then guar-
dians do for their wards. When Wards
are under age, their guardians under-
take for them, what those wards when
they come to age, are bound to per-
form. Besides, we sinned in others
words and actions; it may well there-
fore stand with reason, that we be clean-
sed from this sin, by other mens words
and actions.

Q. Why was the Sacrament of the
Lords Supper ordained?

A. For the continual remembrance of

the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part, or sign of the Lords supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. This the matter, which the ^{1 S. Mat.} form?

26. 26.

A. The Lord Jesus in the same night, ^{1 Cor.} that he was betrayed, &c.

11. 23, &c.

u Concludo

Q. What is the inward part or thing signified?

realiter hoc

est, vere

A. The Body and blood of Christ, nobis in certe- which are verily and indeed taken and na dñe Christi cor- received of the faithful in the Lords Sup- pus, ut sit animis no- per.

stris in certe-

bum salu-

tareum. Cal-

vin, in

1 Cor. 11. 24

Q. What body?

A. * That body which was born of the Virgin Mary, and suffer'd upon the Cross.

1 Cor. 11. 24

Q. Do we receive it after a Corporal manner?

* Christus

nobis offers

corpus ip-

A. No, but after a spiritual manner. sum in quo That we receive it, we believe, but the processus of manner we know not, we enquire not after; no more then we enquire after the exiit. Cal- manner, vin. Ib.

manner, how Christ's humanity was knit to his Deitie.

Q. Is the bread transubstantiated into the Body of Christ?

A. It is not, ¹ Bread it is before consecration; ² bread at the time of Consecration, and ³ bread after Consecration; but it is ⁴ the body and blood of Christ, ⁵ only after Consecration.

Q. After what manner doe we receive the Body of Christ in this Sacrament?

A. By faith: as the food is Spiritual, so is the manner spiritual.

Q. What are the benefits, Whereof we are partakers thereby?

A. ⁶ The strengthning and refreshing of our Soules, by the body and blood of Christ, as our bodies are by the Bread & wine. We are sensible of the one, let us believe the other. For as verily as our faint and hungry Bodies are strengthened, and refreshed, and comforted with bread and wine; so verily is every penitent and faithful Soul strengthned, and refreshed, and comforted with the body and blood of Christ.

Q. What

b Intelligo
substantia
corporis
panis ani-
mas no-
stras, uti
verè unum
efficiamur
cum eo.
Calvin. in
1 Cor.
11.24.

Q. What is required of them, which come to the Lords Supper?

A. To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life: to have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

Q. This for the inward preparation; what for the outward reverence?

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By some therefore it is called a dreadful mystery; because he that rightly consideres of it, will not approach to this Table without dread and trembling.

Q. Why so?

A. Because there we receive this holy Sacrament either to our salvation, or damnation. ^c *If unworthily, we eat and drinke damnation to our selves.* ^{c 1 Cor. 11.29.} Whereas ^d *if we would judge our selves,* ^d *Ib.v.31.* we could not but see our own unworthinesse; and then we would certainly endeavour

endeavour to humble our selves, as we ought, both before and at our approach. Thus if we doe, *we shall not be judged unworthy of the Lord*; but receive it to the comfort and salvation of our soules.

Q. Is not inward reverence sufficient?

A. He that hath commanded us at all times to glorifie God in our bodies, and in our spirits, will have us more especially at this time to glorifie him in both. Where both may be had, he will have both. The Church our Mother conceives kneeling, not only decent, but necessary at this time: shee therefore hath made this Injunction, that The Minister shall deliver the Communion in both kinds to the PEOPLE KNEELING. The people therefore are to kneele.

Q. Is this agreeable to the usage of the ancient Church?

A. It is so, for S. Augustine tells us, that in his time no man received, but first he kneeled. And Chemnitius a learned Protestant speaking of due reverence to be used

*f Rubrick
immediate-
ly before
the deli-
vering.*

*g Ne mo il-
lam carnem
manducat,
 nisi prius
adoreverit.
 Aug. in
PL 98.*

sed at this time, professeth, that ^h we h *Chemnit.*
ought to kneel ; adding, that *external* ^{Exam. Con-}
reverence in this action is the token of ^{cit. Trid.}
^{part. 2. c. 5.} *prophane mind,*

Q. Some abstain for feare of Idolatry.

A. I see not, how there can be any
such danger. We worship not bread, but
the God of Heaven : neither worship
the God by the Bread ; but by or with
that blessed Bread and Wine we re-
ceive the body and bloud of Christ,
which preserve *us* body and soul to eter- ⁱ *The*
^{words at} life. And can any man be too good ^{the delive-}
to receive such a blessing upon his ring.
does ?

Besides, we acknowledge that Christ
present at this his supper, after a more
special and peculiar manner then at o- ^k *Si bac*
ther times. ^k If this we believe truly ^{verè & ex-}
and sincerely, it cannot, it may not be, ^{animo cre-}
it *faith will reverence and adore our* ^{dimus, fieri}
nec posset,
nec debet,
quin fides
Christum in
illa actione

Q. Is there then no danger in knee-
ing?

A. Certainly none. The *danger is presentum*
not kneeling ; for I have learned of *venetur*
Chemnitius, that there is *no true faith* ^{& adoret.}
Chemnit.

¹ Non ut in that Communicant where adoration
fairest non is wanting. And Saint Ambrose, and
securus fuis. Saint Austin are resolute, that "it is
set invoca- so farre from being a sin to kneel at re-
tio, seu ado- ceiving this Sacrament, that it is a sin
ratio. Ib. in Ambros. not to kneel.

² Aug. in Q. We have done with the ordinary
Psal. 98. course of Cathechizing, and yet there re-
n Heb. 6. 1. maine two points of " Saint Pauls Cate-
Hic. respec- chisme, namely 1. Repentance from
ti ad usua- dead workes, and 2. Imposition, or lay-
tam Cate- chismi for- ching on of hands. That we may order
chismi for- mulam. proceede in these, tell me first, what they
Calvin in ³ Heb. 6. 1. dead workes are.

• A Dead workes are such, as by the
Catechists of those times were done
before they beleived in Christ. Which
being done without faith, and the least
relation to Gods glory, rendered to death
• Heb. 11. 6 Since without faith it is impossible
please God; and without pleasing God
* Aug. ⁴ Fide & Op. c. 20. no life. * These workes then are to be
repented of by the elder sort, before
they repair to Baptisme.

Q. What is Repentance?

A. It is an hearty sorrow for our
sinnes past, accompanied with a chan-

of mind from evill to good, with a resolution by Gods grace to continue in good courses. If thus we^e repent, the p. S. Mat. Kingdom of heaven is at hand. 4. 17.

Q. What mean you by Imposition of hands?

A. It is a sign, or Ceremony, by which and Prayer God conveys his holy Spirit upon those that heretofore were baptized.

Q. Have not Persons baptized the Holy Ghost before Confirmation?

A. Yes; but not in that measure, nor for the same end.

Q. In what measure, and for what end is the Holy Ghost bestowed upon us in Baptism?

A. To wash and cleanse us from sin, from all sin, that is in us; that so we may be clean, and pure as Adam was, when he came first out of Gods fingers; and that we may be the members of Christ.

Q. Why is he given us in Confirmation?

A. That we may receive strength^q Rubrike and defence against all temptations to before the Catechisme.

sinne, and against the assaults of the world and the Divel. At Baptism we promised, not to follow any of these, nor to be led by them: and in Confirmation, God strengthens us by his Spirit, that we may make good this promise.

Q. Is it not enough to receive the Holy Ghost once?

A. No; for God gives his Spirit, and his graces according to measure; some at one time, and some at another; some by one means, and some by another: as is to be seen in Baptism, Confirmation, The Lords Supper, and Orders.

Q. Did the Apostles receive the Holy Ghost more then once?

A. It is evident they did. That the Apostles were baptized, no man, I hope, questions. And that they received the Holy Ghost in Orders and Confirmation, is manifest in Scripture. In Orders S. Job. 20. 22, 23. In Confirmation, Act 2. 4. And at each time they received severall measure, or grace of the Holy Ghost, and for a several end.

Q. Di

Q. Did the Apostles make use of this Rite or Ceremony?

A. They did; as is to be seen, *Act. 8.* and *Act. 19.* In the one place ¹ S. Peter ^{Act. 8.17.} and S. John, laid their hands on the baptized Samaritans, and they received the Holy Ghost. In the other ² S. Paul laid ^{Act. 19.6.} his hands upon the baptized Ephesians, and the Holy Ghost came on them. This ³ a Prayer in then is done by our Bishops, after the ex- Confirmation ample of the Holy Apostles: and ⁴ is the ^{* Hic unus locus abun-} same with that *Heb. 6. 2.*

Q. Is this Rite necessarily to be continued in the Church of Christ?

A. Not of necessity to salvation, but of necessity for the obtaining of certain gifts of the Spirit, ^{* which can-} not ordinarily be acquired but by this means.

Q. Why is not more care taken, that it be continued?

A. Our Church hath taken order, that ¹ Children, so soon as they can say ² Rubrike the Articles of the Faith, the Lords ³ in publicue Prayer, and the ten Commandments, ⁴ Baptism, and be further instructed in the Cate- ⁵ chism set forth for that purpose, be ⁶ chism.

brought to the Bishop to be confirmed of him. And the Bishop shall confirm them.

*¶ Rubrike
after Con-
firmation.*

Besides, it is ordered, that ¹ None SHALL be admitted to the holy Communion, untill such time as he be confirmed. Our Church conceives it to be necessary, at least by way of preparation, for all such as repair to the Lords Table.

Q. Who are the Ministers of this blessing?

A. Bishops, and only Bishops. The reason is, because the Apostles only did it in their time; and Bishops are the only successors of the Apostles.

Q. Was it not an extraordinary act?
A. No; but such a blessing as is to be retained in the Church of God for the good of his people; that so we may increase in his holy Spirit more and more, until we come to his everlasting Kingdom, A M E N.

*Has non recipiendi autoritate, sed
in recipiendo recitatione scribuntur a
out. Faust, l. 1. i. c. 5.*

Apresenti seculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nientes, etiam ore profiteamur fidem, quam corde gestemus: quia fides ne fraudulentis calliditatibus hereticorum possit in nobis aliqua ex parte violari, pia causaq; vigilantiā providendum est. Aug. de fide & Symbolo. c. i.

Tractatio fidei ad muniriendam Symbolum valet: non ut ipsa pro Symbolo gloriam Dei consequentibus memoria mandandi & reddendi tradatur; sed ut illa, qua in Symbolo retinentur, contra hereticorum infidias auctoritate Catholica & munitiore defensione custodiat. Ibid.

*Et mundus militat sub vanaglio
(vix. prosperitas est transitoria
amicito libitor eiopotentia
quamvis a figura suam fragilis*

Morning Prayer.

Blessed art thou O Lord God, who turnest the shadow of death into the morning, and renewest the face of the Earth, who hast lightned mine eyes that I sleep not in death, and hast delivered me from the terrors of the Night, for I lay me down and slept and rose up again, and thou Lord madst me to dwell in safety. O Lord blot out as a night-mist mine iniquities, scatter my sins as a morning cloud, grant that I may become a child of the light and of the day, that I may walk soberly, chastly, and honestly, in the day, vouchsafe to keep me this day without sin, moreover deliver me from the perils and dangers of this day, sufficient to the day is the evil of it, teach me to do the thing that pleaseth thee. Turn away mine eyes lest they behold vanity, set a watch before my mouth, let me do nothing shall make my heart ake or be a scandal to me, and let my doings be such as thou mayst remember me for good and spare me according to thy mercy. Into thy hands I commend my spirit, soul and body, for thou hast created, redeemed, regenerated them O Lord thou God of truth.

Our Father &c.

O Lor

O Lord our Heavenly Father, Almighty and everlasting God which hast safely brought us to the beginning of this day, defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to do alwayes that which is righteous in thy sight, through Jesus Christ our Lord. Amen

Prevent us O Lord in all our doings with thy most gracious Favour and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting peace and safety, through our Lord Jesus Christ, Amen.

Almighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctify and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Lord

Lord Jesu, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and all that is mine, as it seemeth best to thee and the glory of thy blessed name, Amen.

The Lord's name be praised from the rising up of the Sun to the going down thereof.

Evening Prayer.

The Lord hath granted his loving kindness in the day time and in the night season will I sing of him and make my prayer to the God of my life. Blessed be thou O Lord our God who hast delivered me from the evils of this day, who hast not cut me off as justly I have deserved, who hast given me occasion of praying thee. Lord I sinned against thee this day, sinned grievously, wonderfully, and horribly, O Lord, But turn thy face from my sins and put out all my misdeeds, though my misdeeds prevail against me, be merciful to my sins for thy son's sake and enter not into judgment with thy servant for in thy sight shall no flesh living be justified, but for the time to come teach me to do the thing that pleaserth thee and lead me in the way that I should walk, I am a stranger upon the earth, O hide not thy commandments from



from me. Give me comfortable repose and sleep this night and thereby fit me for the works and services of the following day, I will lay me down in peace and take my rest, for it is thou Lord only that makest me dwell in safety. Have mercy upon me O Lord now and at the hour of death. Preserve me O Lord while I am waking and defend me when I am sleeping, that my soul may continually watch for thee, and both body and soul may rest in thy peace for ever and ever, Amen.

Our Father &c.

~~O Lord our Heavenly Father, Almighty and~~ everliving God, by whose providence both the day and the night are governed, vouchsafe we beseech thee ~~as~~ thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wing of thy most mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Jesus Christ our Lord, Amen.

~~W~~ee humbly beseech thee O Father mercifully to look upon our infirmities and for the

the glory of thy name sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy and, evermore serve thee in holiness and purenes of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord, Amen.

O Lord we beseech thee mercifully hear our prayers, and spare all those which confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Jesus Christ our Lord Amen.

Lighthen our darkness we beseech thee O Lord and by thy great mercy defend us from all perils and dangers of this night for the love of thy only Son our Saviour Jesus Christ, Amen.

God the Father Bless me, God the Son defend me, God the Holy Ghost preserve me now and ever, Amen.

A Prayer for the King.

Almighty and everlasting God Creator and Lord of all things, give ear we beseech thee unto

unto our humble prayers and multiply thy blessings upon thy servant our Sovereign King *Charles*, whom in all lowly devotion we commend unto thy high Majesty: That he being strengthened with the Faith of *Abraham*, endued with the mildness of *Moses*, armed with the magnanimity of *Joshua*, exalted with the humility of *David*, beautified with the wisdom of *Solomon* and replenished with the goodness of them all, he may walk uprightly before thee in the way of righteousness, and like a mighty King may be powerful over his enemies, governing his people with equity and preserving the Church with truth and peace, through Jesus Christ our Lord. Amen.

A Prayer for the Queen.

A Lmighty God the fountain of all mercy, we humbly beseech thee to pour down the riches of thine abundant goodness upon the head of thine hand-maid, our most gracious Queen *Katherine*, that she being continually beautified with the Royal ornaments of thy heavenly grace, may be holy and devout as *Hester*, loving to the King as *Rachel*, fruitful as *Leah*, wise as *Rebecca*, faithful and obedient as *Sarah*: and with long life and glory continuing in her high and princely estate here, she may at last be brought to the

great

great happiness of thine everlasting estate here-
after, through Jesus Christ our Lord, Amen.

A Prayer for Parents.

Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named: I give thee most humble thanks for that thou didst of thy divine providence vouchsafe to let me be born of Christian parents, by whose care I was first brought unto the holy baptism, and afterwards brought up unto thy holy Religion. I beseech thee O Blessed God, who art the rewarder of every good work to recompence them their full reward, even out of the riches of thy bounty and goodness give them peace and plenty; defend them from all dangers both of body and soul: keep them in the stedfastness of the faith and in the obedience of thy holy commandments, that so having thee their merciful and gentle Father after many happy daies here in this life they may at last be brought unto life everlasting through Jesus Christ, Amen.

Grace before Meat.

Bless O Lord unto us the use of these thy creatures, make us to receive them soberly and with thankfulness, and for ever thine always through Jesus Christ our Saviour. *Grace*

Grace after Meat.

Glory be to thee O Lord who hast filled our hearts with food and gladness, fill us with the Holy Ghost that we may be plentiful in good works, through Jesus Christ our Lord, Amen.

God save the Church, our King, Queen, and Realms, and send us faith and peace in Jesus Christ, Amen.

Grace before Meat.

Good Lord pardon and forgive us all our sins which make us unworthy of all thy mercies, Bless these thy creatures to the use of our bodies, our bodies to the use of our souls, and bless both our bodies and souls to thy service for Christ his sake, Amen.

Grace after Meat.

THou, O God, which hast created us by thy power, preserved us by thy providence, redeemed us by thy blood, and at this time fed us with thy good creatures, be blessed and praised now and for evermore. Amen. God save the Church, our King, Queen, and Realms, and send us Faith and peace in Jesus Christ. Amen.

For Devotions at the Sacrament, and other occasions, read
[The Whole Duty of Man.]

FINIS.

176 Lawrence Dunson
the younger of
Winfield 1666 Bought
of whom the said was.
5-8-10

Lessor than Enys Great or
then Contont land not
much but with Little am
Content Lawrence, Canto

William D
Lessor than Enys Great or
then Contont land not much
but with Little am Content
Lessor than Enys Great or

